

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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CONTENTS

	PAGES
CHRONICLE	51-54
EDITORIALS	
The Charity of Christ—A Federal Wage-Cut	
—The Old-Age Pension—Banks and Investors	
—Organized Crime—Mothers' Day, May 8....	55-57
TOPICS OF INTEREST	
What Will Hitler Do Now?—Church Laws	
on Mixed Marriages—Spanish Labor in Revolt	
—"The End Justifies the Means".....	58-64
BACK OF BUSINESS	64
EDUCATION	
"Stagnate Since 1787"	65-66
SOCIOLOGY	
In the Kentucky Coal Fields	66-68
WITH SCRIP AND STAFF.....	68-69
POETRY	
April Winds	69
LITERATURE	
The Nun's Anthology	70-71
REVIEWS	71-73
COMMUNICATIONS	74

Chronicle

Home News.—When the tax bill went to the Senate, an immediate effort was apparent to turn it into a high-tariff measure. Opposition to this was reflected in

Balancing
the Budget

Senator Tydings' resolution to exclude tariffs, and in the declaration of Senator Smoot that the bill would be sane and the budget balanced. At the same time the President urgently appealed for speedy action, while his Secretary of the Treasury was being criticized for his failure to lay before the Finance Committee specific substitute proposals for the inequities in it complained of by him. The nonpartisan agreement was thereby threatened. Meanwhile, it was seen that a correlative method of balancing the budget was to cut expenses. On April 9 the President and the House Economy Committee, meeting together, agreed tentatively on cuts amounting to \$160,000,000. They split, however, over the question of the reduction of Federal salaries, the House favoring an eleven-per-cent cut on all salaries over \$1,000, while the President countered with a plan of staggered employment, which, according to House members, would result in more drastic individual cuts than their own plan.—The agitation for the payment of the balance on veterans' adjusted service certificates went on, but was firmly opposed by the leaders in the Senate and the House, Senator Robinson

and Representative Rainey, and by Acting Chairman Crisp of the Ways and Means Committee. The President added his voice to the opposition. Economists throughout the country fought the pending bill on the ground that it was pure inflation, that is, a proposal to print more money.

Due to a rumor that a new "bear raid" was impending, the Banking and Currency Committee of the Senate began on April 11 an immediate investigation into the New York stock market. President Whitney of the Stock Exchange was called before the Committee and asked to produce all available records on the short interest outstanding. For two days Mr. Whitney was grilled by the Committee and its counsel on the influence that the short interest had had on recent declines in stocks and bonds, which he admitted had amounted in all to \$6,000,000,000. Mr. Whitney claimed that this was actual liquidation, due presumably to lack of confidence, and not an artificial drive against prices. He also took the stand that the business corporations, not the banks, were responsible for the period of speculation by their pouring of money for loans into the stock market.—On April 13 the Federal Reserve Board embarked on a new course, which was hailed in financial circles as revolutionary. It consisted of an announcement that \$100,000,000 in Government securities would be bought weekly. The effect of this would be to enlarge the volume of unused bank funds, the pressure of which would become so great that the banks would be forced to use them for the credits they are now refusing to business.

On April 13, the Democratic party at its annual Jefferson dinner in Washington listened to speeches from all the Presidential candidates except Governor Roosevelt, whose absence was much remarked. Ex-Governor Smith attracted most attention by his outspoken demand for a moratorium on European War debts of twenty years, coupled with the plan to write off from the principal as paid twenty-five per cent of the gross volume of American exports bought by debtor nations. His denunciation of candidates persisting in a "demagogic appeal" was considered as referring to Governor Roosevelt.

Bolivia.—On April 13 Masonry and the anti-clericals won another victory when the Senate passed a bill authorizing divorce and then recessed. The measure was hotly contested and aroused intense feeling in all circles. Much of the opposition came from the fact that the nation is preponderantly Catholic. The final vote stood 9 to 7.

Divorce
Bill

The measure had previously been approved by the Chamber of Deputies and was at once sent to President Salamanca for approval or veto. While the general opinion was that he would put his signature to the measure, the belief was expressed in some quarters that it would be vetoed.

Argentine dispatches that the relations of Bolivia and Paraguay in the Chaco region were again becoming critical were officially denied at La Paz. The Foreign Office noted that any military activity was confined to the annual routine relief of the frontier guards, and insisted that Bolivia had no aggressive intentions but was maintaining only a defensive attitude. On the other hand there were reports in Paraguay that Bolivia was storing war materials and sending out army patrols. These occasioned a Cabinet meeting in Asuncion on April 12 to study the situation. The rumors were that Bolivia had concentrated almost a hundred planes in the disputed Chaco region and was buying transport mules in Northern Argentina, establishing army bases and depots, and concentrating troops on a scale that would bear out reports that she planned an attack on Paraguay to make good her claim to the district. Meanwhile, delegates from both countries, along with representatives from Cuba, Mexico, Colombia, and Uruguay, were meeting in Washington, under Chairman White of the Chaco negotiations committee, continuing their discussions begun last November of a pact of non-aggression between Bolivia and Paraguay. In a press communiqué after their conference they admitted that they were "much preoccupied" by the "alarming news of troop movements in the Chaco." Latest estimates put the Bolivian army in the Chaco at about 5,000 and the Paraguayan 4,000.

Canada.—Budget estimates for 1932-33 were placed at about \$369,900,000 by the Minister of Finance, E. H. Rhodes, in his preliminary statement before the House of Commons. An increase in revenue from taxation to the amount of \$55,000,000, and a decrease in appropriations of about \$25,400,000 were forecast. The sales tax was raised from four to six per cent, effective as of April 7, and the excise tax on all imported goods was increased from one to three per cent. Increases were also made on the surtax on larger incomes, on corporation rates, insurance premiums, telegrams and cables, etc. Personal exemption from income taxes was put on a lower scale for both those with and without dependants. No major adjustments on the tariff schedules were deemed advisable at this time.

Chile.—Following a run on the Central Bank the Cabinet on April 7 resigned and President Montero proclaimed martial law. Though there were rumors of revolutionary plots and trouble was anticipated, a new Cabinet was formed without delay under the Premiership of Victor Robles, former Minister to Japan, and high in the councils of President Montero's radical party. Despite

a personal plea by the new Premier, the Chamber voted against the Government's suggestions as to the method to be used in the pending peso bill to set the daily value of Chile's depreciated currency, which was the source of the Cabinet crisis. Communists were very active in the disorders accompanying the changing Government, though the Ibañez political faction also appeared to be most powerful. Several leaders were arrested.

On April 11 volcanoes for nearly 400 miles along the Andes became unduly active and caused considerable dismay. Thousands of Chileans fled their homes in fright.

Ashes were falling as far as Buenos Aires, in Argentina, 500 miles away, and in Montevideo, Uruguay, 100 miles further east. The activity apparently had as its center the giant Chilean volcano Tinguiririca which sends her cone 14,000 feet into the sky in the Calchagua province. The rain of ashes subsided the following day almost as promptly as it had commenced. In conjunction with the volcanic activities earthquakes were reported in a number of South American and Central American localities, none of them, however, severe.

Ecuador.—On April 7 Ecuador's navy consisting of two vessels mutinied to prevent the homecoming of General Gutierrez, twice President and former Minister to the United States, who was exiled in 1925 during the revolt led by Major Ildefonso Mendoza. The Government immediately dispatched troops against the rebels and the outbreak was suppressed in short order. Apparently it did not have popular approval and was motivated by fear that General Gutierrez would support President-elect Bonifaz in the event of trouble with Major Mendoza's or other forces. The former President insisted that he was returning to Ecuador merely to look out for his private interests. The mutiny was seconded by the capture of Fort Punta Piedras and the seizure of a British oil tanker. Temporarily the Government delegated extraordinary powers to the President to meet any trouble and the capital was under heavy guard against Communist activities. A proclamation was issued calling for Parliamentary elections within thirty days. Partisans of Mendoza, who is named leader of the revolutionary movement, called it "a revolution in defense of the principles of liberty which are threatened by the Conservative party," who, they believe, will rule on the inauguration of President-elect Bonifaz.

France.—Great excitement in the Bourse and financial circles was caused on April 8 by the publication in a Paris daily, *L'Ordre*, of a report that the National City Bank of New York had suspended payments. At the same time three other journals published pessimistic articles regarding American financial and industrial conditions. The reports were widely interpreted both in France and abroad as an attack upon the dollar made by a small group of speculators. At the end of the day the dollar closed at 25.32 francs, a figure well below the gold point and two points

New Chaco Developments

Volcanic Activities

Mutiny and Rebellion

Taxation Proposals

Attacks against Dollar

Revolt Nipped

lower than the previous day's closing. Renewed exports of gold to France were reported from New York on the same day, with a total of \$10,400,000 consigned on April 8. After protests from the American Department of State the French Government suppressed the attack and arrested Mme. Marthe Hannau, a publisher who had been one of the leaders in the campaign against American financial standing.—The electoral campaign of the Radical-Socialist Party opened on April 12 with a keynote speech by Edouard Herriot at Lyons; André Tardieu, the Premier, began his campaign during the previous week.

Germany.—In battle after battle with the wide-spread, ever-increasing power of the rather violent Nazi opposition, Germany continued to maintain a solid front for conservative, republican government. After weeks of most intense campaigning with feelings at white heat, the Presidential elections were held, and President von Hindenburg was reelected over Adolf Hitler and Ernest Thaelmann by a clear majority of 2,235,794. While only eighty-three per cent of the electorate voted, the aged Marshal, now the symbol of German unity, received 19,359,642 ballots, an increase of 708,912 over his total on March 13. He obtained a majority in twenty-two of the thirty-five federal election districts. While Hitler increases his total by more than 2,000,000, drawing the lion's share from the Nationalists and Steel Helmets and some from the Communists, he was almost 6,000,000 votes behind Von Hindenburg. The success of the fight staged against Herr Hitler and his Storm troops, while a personal triumph for President von Hindenburg, was seen to confirm Chancellor Bruening in his policies at home and his attitude of foreign policy in seeking solutions of economic problems as well as in his negotiations at Geneva and Lausanne. The heated campaign succeeded in bringing the Chancellor in closer touch with the people, who came to appreciate his unselfish devotion to the nation and his grasp of financial situations, his eloquence, his keen intellect, and indomitable will. The strong position of President von Hindenburg who has always stood faithfully behind Dr. Bruening made the Government's position secure, unless the Hitlerites win the Prussian elections.

The victory of Von Hindenburg was received with public demonstrations of joy in Paris, and the press of foreign countries showed relief in the defeat of the threatening Nazis. But the latter would not admit defeat. Rather, from the increase of 2,000,000 votes in the latest election, they read victory in the trend of events, and began more intensive campaigning for the success of their efforts in the Prussian Diet elections on April 24. It was not clear what the result would be of the strong action taken by the Prussian authorities in suppressing the storm troops or the "Brown Army" of Hitler. All gathering places and headquarters were raided and much of the material on hand was confiscated. Bavaria also forbade mobilization of Nazi troops. The Prussian Diet put another bar-

rier before Hitler in amending the by-laws to require a majority for the election of a Premier.—Dr. Luther, President of the Reichsbank was slightly wounded by a shot fired by Werner Kertscher who was reported to be acting for Dr. Max Roosen, a well known economist and writer who seemed to have sought this means of publicity for his opinions after his schemes were rejected by the National Socialists with whom he was associated.

Ireland.—J. H. Thomas, British Dominion Secretary, revealed on April 11 to the House of Commons the contents of the two sets of notes exchanged between President De Valera and himself. On the Free State side, Mr. De Valera contended that the Oath was not mandatory in the Anglo-Irish treaty but was a Constitutional article that could be revoked by action of the Irish Parliament. He insisted that he desired friendship with Great Britain, but that there could be no peace until the Oath was eliminated, according to the mandate he received at the last election. In regard to the land annuities, Mr. De Valera challenged the right of Great Britain in such payments, asserting at the same time that the Free State would scrupulously honor any just and lawful claims. Mr. Thomas, on his side, affirmed that the Oath was part of the Anglo-Irish treaty, and that the treaty and its obligations could not be varied by unilateral action. He held that the Free State was bound to pay the annuities "in law and honor." Mr. Thomas gave no indication of the action to be taken by the British Government, and made no threats. Both Conservatives and Liberals approved the stand taken by Mr. Thomas; the Laborites were inclined to opposition. In the Dail, which convened on April 20, a motion for the abolition of the Constitutional provision on the Oath was presented by the Government. Mr. Cosgrave's party opposed it; the Labor party was expected to vote with Fianna Fail. Even though the Dail passed the motion, it was generally believed that the Senate would reject it, thus preventing further legislation for more than a year. Any doubts about President De Valera's determination to abolish the Oath and refuse payments of the annuities were dispelled by addresses he made at public meetings, especially in County Clare. He was equally firm in his replies to the notes sent by Australia, South Africa and New Zealand. In all of these he expressed his desire to continue friendly relations with the British Commonwealth and declared that his actions on the Oath and the annuities were legitimate.

Italy.—On April 8, the Grand Council of Fascism, the Government's official advisory body, including the Premier and Cabinet and some twenty-five members in all, held an all-night session upon the world's business depression and its possible economic recovery. Upon adjournment a statement was issued to the press recommending certain objectives to which the nation will henceforth devote itself in an attempt to solve the international situation. A flat statement favoring renunciation of reparations and cancellation of the War debts was the

Exchange of Notes

President Von Hindenburg Reelected

Nazis Still Confident

Grand Council's Statement

first clause in the communique, which added four additional demands or recommendations: (2) the modification or complete abolishment of oppressive customs barriers; (3) the solution of the economic difficulties of the Danubian and Balkan countries; (4) the revision of the peace treaties, which, the Council declared, "carry in themselves the causes of inquietude and of a new war"; and (5) an end to too frequent international conferences, which, the statement asserted, "instil false hopes in the people." In dealing with the business depression the resolutions said that the causes were moral and political rather than economic.

Peru.—The Cabinet crisis threatening for several weeks came to a head on April 13 when the Premier and Minister of Finance, Francisco Lanatta, resigned his portfolios. His move was due to disagreements between himself and the rest of the Cabinet and though, as a matter of course, they too resigned they were immediately reinstated and sworn in by President Luis M. Sanchez Cerro. The Minister of the Interior, Luis A. Flores, was appointed Premier, and Dr. Ignacio A. Brandarez replaced Lanatta as Minister of Finance. The occasion of swearing in the new Cabinet was President Cerro's first appearance in public since he went to the hospital on March 6 following his attempted assassination.

Russia.—It was announced that the militarizing of *Osoaviakhim*, the Soviet Air League, would progress rapidly with its reorganization under General Eideman, as recently appointed president. In his final speech at the League's plenary session General Eideman said: "*Osoaviakhim* is the reserve Red Army. That means we must center our attention on the question of military defense." —Michael N. Pokrovsky, famous historian, and member of the Communist party since 1905, died at the age of sixty-five and was buried in Moscow on April 13 with high honor. He was director of the Communist Academy.

League of Nations.—The Council of the League met in special public session on April 2, under the presidency of Premier Tardieu of France in order to consider the League financial committee's report on the need of helping Austria, Greece, Bulgaria, and Hungary. It was agreed, however, to do nothing about the problem until May 9, when the Council's regular session begins.

International Economics.—A rather bitter aftermath came from the failure of the four-Power conference on the situation of the Danubian States. M. Flandin, French Minister of Finances, and chief of the French delegates, laid the blame on Germany and Italy; while the latter attributed it to insistence on the French proposal. The Paris press accused Germany of "playing off for a catastrophe," of fostering a "policy of resistance"; the German press cited the fatality of reparations.

No relief, it was said, could be expected for the Danubian countries from the Bank for International Settlements apart from the renewal of their existing credits. Political obstacles were in the way of new relief operation. At the same time the French Foreign Office issued an elaborate statement in defense of French reparations claims, reiterating the arguments for continuance of the Young plan and offering statistics to refute the German figures concerning payments to date. Grave fears were felt at Geneva of an imminent crash in the Danubian countries.

Disarmament.—A plea for the abolition of heavy offensive weapons was made on April 11 at the Geneva disarmament conference by Ambassador Hugh Gibson, acting chairman of the American delegation. Apprehension for security, he said, was due to fear of invasion, which in its turn was fostered by the existence of such heavy weapons. He offered a resolution for the abolition of tanks, heavy mobile guns, and gases.

The Gibson proposal met with vigorous opposition from André Tardieu, French Premier, on the ground that governments would be faithless to such reduction schedules, or would evade them. He again demanded, as the sole effective plan, that the nations should turn over all their heavy aggressive war material to the League of Nations, as an international custodian of the peace. The French press seconded M. Tardieu's opposition; and Yugoslavia, Uruguay, and Poland followed in his suit. Italy, Brazil, and Turkey, however, expressed their agreement with the United States. Foreign Minister Grandi, chief of the Italian delegation, went beyond Mr. Gibson in urging that all heavy offensive material be scrapped; that the laws of war be revised; and civil aviation alone permitted. In Washington, the State Department was quoted as completely rejecting the Tardieu (League of Nations police) plan; while some commentators argued that it would suffer in no less degree than the American scheme from the difficulty of getting the contractors to keep the faith.

The discussion on mixed marriage, begun this week by William I. Lonergan with "Church Laws on Mixed Marriage," will be continued next week by John LaFarge by a paper setting forth the philosophy underlying the Christian concept of marriage. It will be called "Catholic Marriage and Mixed Marriages."

"Shall We Kill the Incurables?" is a question recently raised by many in serious fashion. The doctrine of euthanasia will be criticized next week by William I. Lonergan.

An important series will be begun next week by Gerard B. Donnelly, also an Associate Editor of AMERICA, on the morals of the movies. His first paper will be called "The Mass Appeal."

Cabinet
Shakeup

Air
League

Special
Council
Meeting

Danube
Aftermath

World Bank
Hampered

Gibson
Proposal

Reaction: French
and
Otherwise

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The Charity of Christ

EVER generous, Catholic New York girds itself once a year for a campaign of corporate charity. Twelve years ago, Cardinal Hayes founded the diocesan "Catholic Charities," and its purpose was, "to promote the spiritual quality of service to the needy and the suffering, in whom it always sees Christ Himself both as the dispenser and the beneficiary of our alms." Year by year, the annual appeal for this purpose has been sent forth by His Eminence, and has thus become a marked event in this great Catholic center.

A mere catalogue of what has been accomplished in one year is impressive. More than two hundred Catholic charitable agencies are supervised by Catholic Charities, and these agencies endeavor to bring relief to every form of spiritual and physical distress. Among them are twenty-two general and special hospitals, four convalescent homes, five communities of visiting nurses, nine homes for the aged and homeless, twenty-five day nurseries, twenty-one child-caring homes, seven specialized child-caring agencies, eleven summer homes for children, nine settlements, three correctional homes for girls and women, five immigrant homes, and twenty-four residences for working girls. The work done by Catholic Charities in 1931 is described under the headings of family care, child care, health service, protective care, character building, and work for the foreign-born. More than 300,000 persons were cared for in that year alone.

But that is a mere sketch of the external work of Catholic Charities. It does not include what the newspapers today style "the human-interest stories," which in reality, as far as Catholic Charities is concerned, are stories of Christ's brothers and sisters in want. It does not tell of fathers of families whose last resources have been swept away, or of mothers who look with anguish upon their little ones in need of food, clothing, a roof over their heads, or of young men and women, who have gone from house to house in a fruitless search for some way of securing by their labor at least the commonest

necessities of life. All these are tales that are told again and again, and through the ready cooperation of the Catholic people of New York with Catholic Charities, for many a happy ending has been written.

The week ending April 24 was chosen this year by His Eminence "for the annual appeal of our Catholic Charities." That the people of New York will answer that appeal, there can be no doubt. As the needs for the coming year promise to be greater than ever, they will answer with a generosity that is heaped up, pressed down, and running over. To take part in this work for the suffering members of Jesus Christ is not a burden but a privilege. Its spiritual nature has been stressed by their leader, chosen by the Holy Spirit to rule and direct them. Whatever they give, they give to Christ hungry, to Christ in His weariness, to Christ without a place whereon He might lay His Sacred Head, to Christ in His sufferings. On the last great day He will affirm before the whole world the verity of His promise of life everlasting to all who, in His Name, give even a cup of cold water.

A Federal Wage-Cut

THERE is no doubt in any quarter that the only financial policy which can be considered by Congress is a policy of strict economy. The difficulty arises, and it is most serious, in deciding upon the details of this policy.

The proposal to cut all Federal wages in excess of \$1,000 by eleven per cent, is still urged. As a detail in the economy policy, we consider that proposal unwise and, in some cases, unjust. That the vast majority of Federal employes are overpaid is certainly not true. Any Federal employe with a family, whose wages are under \$1,100 is not receiving a living wage.

That we have too many Federal employes, may be granted. For more than a decade, the Federal Government has been establishing bureaus, commissions, and agencies, which, under the Constitution, it is not authorized to establish. The whole machinery of the vocational-education bureau is but one instance. These agencies have expanded year by year, until we have the spectacle of a vast army of employes, many of whom are engaged in occupations that are worthless. They have engaged in that work in all good faith, however, and are not bound, legally or morally, to inquire into its specific character. To them, it is now their only means of livelihood. They cannot now be thrust suddenly out into the street. As it is highly improbable that any number of these agencies will soon be discontinued, if ever, the remedy now lies in preventing their expansion, as far as this is possible, and in declining to establish new ones.

But the wage-cutting scheme should be defeated. As the President of the American Federation of Labor wrote last week, "wage-cutting action by Congress will serve as a signal to private employers to do likewise." That would mean a decrease in purchasing power all over the country. It would mean more social unrest, hunger, and misery. Even with the present wage scale, many of

these Federal employees can barely balance the budget. Those in the lower wage scales cannot balance it. To take away from them the equivalent of the wages of nearly a month, would all but send them into the breadlines.

Surely Congress can hit upon a safer policy of economy than wage cutting. The savings to the Government, should the eleven-per-cent plan be adopted, would be trifling. But the results to thousands of employees and their families, particularly should private employers follow the example of Congress, would be calamitous.

The Old-Age Pension

THE old-age pension is growing in favor in the United States. One year ago, five States were paying these pensions to less than 40,000 beneficiaries. Today the number of States which have enacted this legislation is thirteen, and about 82,000 pensions are in effect. New York leads in the number and value of pensions, and is followed by Massachusetts and California.

Probably the most effective argument for the pension is found in the fact that it is cheaper than the customary practice of sending these old people to almshouses. Excepting institutions such as those conducted by the Little Sisters of the Poor, and similar organizations, homes for old people, even those of the better class, show a regrettable percentage of waste in the use of funds. The older system of jails and poor farms is not only barbarous in its effect but, quite commonly, a rich source of graft. It is now all but universally abolished, in the interests of economy as well as of common humanity.

In the abstract, a form of aid which allows the aged indigent to maintain some form of home and family life, is to be preferred to the institution system. In the concrete, however, many of the aged, because of feebleness or actual illness or injury, will need institutional care. The pension system, then, at least for the present, does not propose to close all institutions for the aged, but, rather, to lessen the demands upon them.

There is no difference of opinion on the obligation of the State and of the community to provide for the aged indigent. There is sharp variance of opinion, however, on the best way of giving this aid, and of administering it. Some associations urging the pension system have insisted too much on the immediate need of giving aid, and too little on the abolition of conditions which conduce to or create that need. It is the duty of the State and, in his degree, of every citizen, to labor for the establishment of an economic system under which a wider distribution of wealth and its sources can be secured, and the number of the aged indigent be gradually reduced. Otherwise, the pension system may be nothing better than a nostrum applied to a social cancer.

The number of destitute old people in this country is shockingly large. The thousands who pass the evening of life in want of the commonest necessities constitute an expense, perhaps, but no problem. They must be cared for, by private charity, if possible, otherwise by the State, or by a combination of the two forces; and there is the end of the matter. The real crux of the problem is how

their number can be decreased in the future. No one denies that a properly administered system of old-age pensions is a desirable social device, but we must not rest satisfied with palliatives, when the only real cure lies in the eradication of the economic evils which fill our cities with helpless and indigent old people.

Banks and Investors

WHEN Dr. Max Winkler, professor of banking and finance at New York University, said some weeks ago that all one needs to become a banker in the United States, is a little money and a great deal of pull, he came uncomfortably near the truth. The increasing number of bank failures in the United States over a period of twenty years is overwhelming evidence of the need of a State and Federal supervision that will actually supervise, and of a regulation that is competent, honest and fearless.

What the Senate investigation of the New York Stock Exchange will disclose remains to be seen. Precisely how many of the deals tolerated, if not sanctioned, by the Exchange, were nothing but the plainest sort of gambling, is a matter of opinion. At least it is at present. Possibly the Senate committee, through an examination of the records of the Exchange, can throw some light on this question, and if necessary, foster legislation to keep the Exchange within bounds. In his testimony before the committee, the President of the Exchange, Richard Whitney, appeared to think that when millions of people are determined to "speculate," the Exchange is powerless. Mr. Whitney's position, explained in answer to questions put by Senator Brookhart, is that the Exchange is nothing but a "market place," in which there is no rule except that of every man for himself, and no law except that of *caveat emptor*.

We may be unjust to Mr. Whitney, for confessedly any market is exceedingly complex in these days, and the laissez-faire policy of organized business leaves little room for consideration of the Ten Commandments. But as that exceedingly acute critic, Walter Lippmann, pointed out in the *New York Herald Tribune* a few days ago, Senator Brookhart's somewhat fumbling cross-examination of Mr. Whitney, failed to get at the heart of a matter that needs explanation.

The Exchange is not merely a market place; "it is a collection of firms which advise the investor what to buy or sell in the market place," wrote Mr. Lippmann. In the last fifteen years, there has been a distribution of securities that is without parallel. Today many of them are worthless, and their owners are without a penny. To what extent are these losses due to the failure of members of the Exchange to take their position as advisers seriously? To what extent are they due to Exchange members who took their position with all seriousness, but used it to enrich themselves, as they thought, even if this meant ruin to the unwary investor?

As Mr. Lippmann observes, it is impossible for owners of securities "to arrive at sound judgments about the position of their property." They are dependent entirely upon advice, "and to a very great degree upon the advice

of their brokers." Mr. Lippmann is right, but it seems to us that an even greater number of security owners depend upon the advice of the local banker. These are the men and women who can least afford a loss. They are not in the market to make millions, but to invest their small savings so as to obtain some guarantee of an income in their declining years.

Whatever may be said of the New York Stock Exchange, it seems to us that the greater and more widespread distress of the last few years has been caused by ignorant or dishonest bank advice. For a number of years, some banks have "specialized" on the sale of securities. The practised trader knows that such securities are never "guaranteed" by the bank. But that is precisely what the unskilled public does not know. Accustomed to look upon the local bank as a Gibraltar of financial security, it believes that whatever a bank advertises for sale is a good investment. Because of that belief thousands face the prospect of spending the evening of life as dependents. The Kreuger scandal is but one instance of the placid confidence in banks which is unfortunately characteristic of the American investor, large or small.

Plainly, the American bank needs effective regulation. Its safety depends ultimately upon the intelligence and honesty of those who control it. We have been too easy in granting charters to men who, as Dr. Winkler says, have nothing but a great deal of political influence and a little money.

Organized Crime

AS Senator Norris said, after listening to the testimony of George E. Q. Johnson, Federal District Attorney at Chicago, "It is a terrible story, and it is hard to believe that such things can happen." For several hours, Mr. Johnson related incident after incident, showing how crime and disorder had been so perfectly organized in the Chicago area, chiefly under the direction of "Al" Capone, that both Federal and local authorities could easily be set at naught.

The evidence submitted proves that small groups of dastards had been able to exploit almost every form of vice on a commercial basis, and to make a handsome profit. Rumrunning and the sale of beer were the most innocuous of the gang activities, or would have been, had they not necessitated continual attacks upon property and the person, perjury, corruption of public officials, and, quite commonly, murder. The branches of this business were far-reaching, including public officials, some of whom are now in prison, and thousands of employees. Unfortunately, much of the evidence gathered by Mr. Johnson's investigators was of value only to the extent that it enabled the Government to build up its case against Capone for violation of the income-tax regulations. The investigators would discover, for instance, that John Smith had been murdered, or that the shop of Thomas Jones had been wrecked by dynamite, but were either unable to discover the criminals, or when these were known with fair certainty, to find legal evidence sufficient for conviction. Capone himself has never been tried for

anything more serious than conspiracy to violate the income-tax law.

The growth of crime in the United States during the last decade justifies us in asking whether we have lost the power of self-government. Particularly ominous is the growth of crime and disorder among the young. In his current report, Commissioner of Police Mulrooney of New York, writes that the police "line up" of today "presents a parade of youths, ranging in age from 17 to 21, versatile in crime, who cold bloodedly and calmly recite the most intimate details of the planning and the execution of ruthless crime." If we cannot call these young criminals the fruit of our modern civilization, we cannot deny that they flourish rankly in that civilization.

That evil growth will not be checked by any methods now in favor. Illiteracy is decreasing, but crime is not. Crime will continue to increase, until the majority of our boys and girls, instead of the minority, are trained in schools which teach them that the most important thing in life is to praise, revere and serve Almighty God.

Mothers' Day

A GENTLE correspondent reminds us that May 8, the second Sunday in May is Mothers' Day, "and why has AMERICA published nothing about it?" To tell the truth, after working on this line for ten years or more, we were becoming a bit discouraged. The results seemed incommensurate with the efforts put forth, for colleges, schools, and parishes in which Mothers' Day had been celebrated, were not becoming numerous. We were almost at the conclusion either that we Catholics needed no particular celebration of Mothers' Day, or that it was not altogether feasible to detach the occasion from the commercial elements which too often surround it.

Possibly we yielded too easily to discouragement. Letters and reports received in former years show clearly that foresight and careful planning can make the celebration of Mothers' Day rich in spiritual results. In the Church the liturgy makes every day a Thanksgiving Day, and the heart that is truly Catholic turns daily to a Mother in Heaven and to the gracious presence, or memory, of an earthly mother. But as the celebration of a day of Thanksgiving throughout the whole country, once a year, is perfectly in keeping with Catholic instincts, so too a Catholic spirit can easily be infused into Mothers' Day.

When the parish clergy enlist of the aid of the Sisters and the prayers of the children in the parish schools, the result is almost invariably an abundant spiritual harvest. The week preceding or following May 8 is an excellent time for discourses and discussions in our high schools and colleges on the family, on the holiness of Christian marriage, and, particularly, for our girls, on the dignity and the duties of the Christian mother. Every Catholic family in the United States at the altar rails on the morning of May 8 would not only be a sight to gladden the Angels, but a guarantee of peace and happiness in all those families and in the parish. May Our Lady, with the Divine Child in her maternal arms, bless the Day!

What Will Hitler Do Now?

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA.

[This article was sent from Europe after the first Presidential election, but before the April 10 run-off. The figures on the run-off have been inserted.—EDITORIAL NOTE.]

MOST commentators on the first German Presidential elections stressed the size of the Hitlerite gains since 1930. Pointing out that 5,000,000 had been won to the Hitler cause within less than two years, they calculated the percentage increase as a leap from nineteen per cent to thirty per cent of the whole voting population of Germany. It was likewise noted that the Nazi vote was undoubtedly greater than the Socialist vote contained in President Hindenburg's poll and that consequently the Right opposition could claim unchallenged to be the largest party in the country.

This development, however, had been expected, and was less significant than the indications in the Presidential poll that at this level the Nazi wave had reached its high-water mark. In Hamburg, for example, the Hitlerites polled 202,500 votes last September in the municipal elections; after six months more of the most indefatigable house-to-house campaigning they were only able to muster 200,500 (a decrease from 26.2 per cent to 24.5 per cent). In a parallel case in Hessen, their vote shrank from 291,000 (37.1 per cent) to 280,000 (33.7 per cent) from November to March. These losses must be computed in comparison with the rose-colored pre-election claims of Herr Hitler himself, who predicted a Nazi total of at least 15,000,000. [In the run-off election on April 10, Hitler increased his previous vote by 2,000,000, but polled only 13,417,460, while Hindenburg polled 19,359,642.]

Ever since last December the stormy petrel of German politics has been "on the threshold of power," and his failure to turn the trick has led his staunchest supporters to speak bitterly of "the miracle always promised, and never realized."

Field-Marshal von Hindenburg, on the other hand, received 4,000,000 more votes than in 1925 and actually came closer to winning an absolute majority than when he was the candidate of the nationalist forces. At the second ballot in 1925 his margin over ex-Chancellor Marx, who was supported by the Center and the Social Democracy, was less than 1,000,000. In 1932, Herr Hitler, the President's nearest competitor, was outdistanced by more than 7,000,000 votes. While the Field-Marshal piled up a commanding majority in sixteen of the thirty-five electoral districts of Germany, the Nazi orator could reach only forty per cent in two districts.

What a paradox that the President, standing as the candidate of the Republic, should receive far more votes than in 1925, when he was enthusiastically supported by the Prussian reaction as the chief hope of a restoration of the Monarchy! In spite of the passionate effort of the Nazis to pin the responsibility for all the post-War misery and humiliation on "the system," the German

people reiterated their faith in the soldier who had proved true to his oath to the Constitution of Weimar.

This is all the more remarkable, because the first instinct of any people is to blame vicissitudes on its rulers, and, above all to seek a change. How powerful this temptation was in Germany needs no explanation. Staggering unemployment problems, unpopular reparations settlements, and a succession of harsh decrees rendered the cause of revolt doubly attractive. A superlative organization and a torrent of invective without substance made the most of these issues. Nevertheless, the German voters with fundamental good sense decisively refused to blame the men in office for the woes of the times or to shoulder their present leaders with the responsibility for past mistakes.

It took courage for Chancellor Bruening, in supporting the candidature of the Field Marshal, to declare that the hardships of the moment were to be explained because "we lost the War," but the truth for once was palatable to democracy and the result, besides a personal triumph for President von Hindenburg, constituted a victory of moderation and continuity over extremism and violent change.

Nor is the clear-sighted decision of the German people seen in proper perspective, unless we remember that every major election in the last six months went overwhelmingly against the party thought responsible for the events of the past few years. In Great Britain, Ireland, Australia, and in several Congressional districts in the United States, the heads of the State appealed to the people and the people demanded an instant and radical turnover. "Change at any price" may be said to have been the verdict of democracy as its prescription to cure the world depression.

That the German people, faced with every world difficulty in an aggravated form, did not yield to the glowing promises of agitators can be accepted as proof of their stability and makes them a tower of strength in Central Europe. As the *London Times* stated in a leading article,

The great service which the President and his Chancellor have rendered to their country is to have shown that progress, however laborious and however slow, can be made under the existing order, and that obligations arising from past events can be gradually alleviated without resorting to explosive methods. The splendid sense of duty which has led Field-Marshal Hindenburg to stand against all-comers in his eighty-fifth year is rendering an immense service to all Europe. Loyal support by Chancellor Bruening he is holding the fort of stability against reckless forces attacking from the Right and from the Left.

The odds against which the moderate elements had to battle come into clearer relief, when we recall the complaint of the German Communist Törgler to a French journalist: "You see the conditions of this country! We ought to have the whole nation behind us. We haven't because, no matter who you are in Germany today, you

can get your two marks every morning—in order to eat. That is what the Nazis give to the members of their storm divisions." Thanks to the liberality of Westphalian industrialists like Thyssen and Kirdorff, and landed magnates like Prince Eulenberg, the Nazis were able to support forty-nine daily newspapers, forty-five weekly reviews, forty monthlies, and fourteen publications for foreign propaganda. It has been estimated that the Hitler movement costs 50,000,000 marks a year. No one imagines the receipts from attendance at Nazi meetings cover more than a fraction of this outlay. The biggest question mark in the Nazi future is how long the necessary subsidies will continue.

Another problematical factor is the discord among the National Socialists themselves. It is an open secret that Herr Hitler was far from eager to put his popularity to the test in the Presidential poll. His hand was forced by the extremist elements in his own party, who were tired of his insistence on "legality" and wanted to fight it out on the streets. With Hitler discredited, they hope for new leadership. They have not forgotten that the Italian Fascists were a minority when they began the famous "March on Rome" and men like Goebbels, Frick, and Rosenberg are beginning to think that revolutions which "are announced are generally those which do not take place." For them the time is ripe and, from all indications, Goebbels is next in line to seize supreme power. With that development, one would not have long to wait for the "March on Berlin."

And yet even the most impatient lieutenants of Herr Hitler have been given pause by the sweeping victory of President von Hindenburg. The fact that the Marshal gathered 7,000,000 more votes than the Nazi chieftain has confirmed the loyalty of numerous generals, officers, judges, and other functionaries. Before the election some of them were wondering which side of the barricade would offer the most prizes. Now their doubts have been resolved. More firmly than ever the State police and the Reichswehr are in the hands of the Von Hindenburg-

Bruening regime. 18,661,736 German citizens want law and order, and the Government will not hesitate to smother a *coup d'état*.

To be sure, "who rules Prussia, controls the Reich"; but in the elections there, too, the Center and the Social Democracy are determined to remain united against Hitler. As a result, it would appear that National Socialism is engaged in an *impasse*, from which it will not readily extricate itself. Having promised its supporters "the moon and the stars," it will have difficulties either in curbing the awakened appetites or in risking everything in another *putsch*. Neither task is of that type of magic that Hitler has led his followers to expect.

A final factor in the future of Hitlerism is the attitude of Catholic Germany. Just as the Bismarckian *Kulturkampf* came to grief on the rock of the Catholic Center, so it appears that National Socialism made its most serious mistake in introducing ethical, religious, and cultural errors into a political program. In face of the challenge to natural and revealed truth, the German Bishops could not remain silent. True to their office as guides of the Faithful, they pointed out the danger in the narrow nationalism preached by the Nazi spokesmen. The loyal response of Catholics is now clear. While the Protestant north and east of Germany, forgetful of the Hero of Tannenberg, gave to Herr Hitler his greatest accessions of strength, the Catholic Rhineland and Bavaria voted almost as one man for Field-Marshal von Hindenburg. They believed the latter when he declared he would obey no interests but "his conscience, his country, and his God." During the campaign the Chancellor for the first time served notice on the Nazis that they "need not count on his person" in some possible combination of parties. As long as Germany is blessed with such leadership, the day of the Nazi accession to office is postponed to the Greek Kalends. No wonder, then, that Herr Hitler, instead of continuing to proclaim the party on "the threshold of power" has changed his text to read: "Victory—at least within ten years!"

Church Laws on Mixed Marriages

WILLIAM I. LONERGAN, S.J.

A BIT of legislation on mixed marriages, promulgated by the Holy Office early in the year, was given widespread publicity by the American press, which for the most part misunderstood or misinterpreted it. Hence, a restatement of the whole position of the Catholic Church in the matter of mixed marriages is timely and badly needed. In a country such as the United States which is largely non-Catholic and where the tendency to mixed unions is more frequent than in places like France, Italy, Austria, Ireland, Spain, etc., where the population is mostly Catholic, there is grave danger lest, misled by appearances, Catholics may come to look lightly on mixed marriages or to forget how decisively the Church condemns them and with what reluctance she

tolerates them, and, danger, too, that the Church's position will easily be misconstrued by those not of the Fold.

It was this lack of understanding and appreciation that obviously occasioned the recent protest of the Committee on Marriage and the Home of the Federal Council of Churches of Christ in America which roundly attacked the Catholic attitude and protested "earnestly against the requirement by any church that the children of mixed marriages should be pledged to that church." Protestant magazines, such as the *Congregationalist* and the *Christian Century*, also echoed the first inaccurate reports.

Without going too minutely into the technicalities of Canon Law, a mixed marriage is popularly understood to be the union of a Catholic with one not of the Faith. All

such unions the Catholic Church severely reprobates, though where the non-Catholic party has been baptized and is in consequence merely a heretic or schismatic, the ecclesiastical prohibition is less severe. In this latter case (assuming that the proper formalities have been gone through and that there are no diriment impediments standing in the way of the contract) the marriage, even if contracted without a dispensation, while gravely sinful, would be valid; whereas, under similar conditions, a marriage between a Catholic and an unbaptized person would be absolutely null and void.

However, notwithstanding this distinction Papal documents employ the same harsh language when speaking of mixed marriages of either sort. They are habitually characterized as "pernicious" and "detestable" unions; something to be "abhorred," "deplored," "abominated." Because of the grave danger to faith and morals always to some extent involved in them, they may not be contracted except there be "just and weighty reasons." What causes are deemed sufficient may be gauged from the strictness of the Hierarchy in granting dispensations. The good of the Church or of society, or the avoidance of some grave evil is presupposed. Mere convenience or one's emotional satisfaction or purely material advantages do not suffice, and theologians generally agree that dispensations on such flimsy pretexts would be invalid.

From Apostolic times any association between Christians and Jews or infidels was looked at askance. St. John in his letter to Electa bids her not to receive into her house or even to say "God speed you" to one who does not believe in Christ. St. Paul, writing to Titus, warned him to avoid a heretic after he had had a "first and second admonition" about his error. The same Apostle in his first Epistle to the Corinthians instructed them that they were to marry "in the Lord," not "bearing the yoke with unbelievers."

In consequence of these Apostolic recommendations the early Fathers and Councils explicitly condemned marriages between the Faithful and heretics or non-Christians. The Council of Elvira (A. D. 300) forbade marriages with heretics unless they were disposed to enter the Church. In the year 692 the Council in Trullo declared marriages with heretics null and void, a discipline that has remained in force in the Greek Church, though in the West the Latins were content to treat such marriages, as well as those with schismatics, merely as prohibited and sinful, not null. We read in St. Cyprian that "to marry with infidels is to prostitute the members of Christ."

A further advance in the position of the Church on the mixed-marriage question was had in the Middle Ages when the custom became widespread of differentiating between unions with baptized persons and those with unbaptized persons. The latter were considered invalid, the former merely unlawful. With time this universal custom obtained the force of a common law in the Church, so that when the Reformation in the sixteenth century gave the question of mixed marriages new prominence the Council of Trent reiterated this rule. Our contemporary Code has retained it. It establishes a prohibitive impediment

for matrimony between Catholics and other Christians who are in heresy or schism, but a diriment or nullifying impediment for unions between Catholics and unbaptized people.

The Church's legislation is based on the presumption that there is a peril in marriages where the parties lack a common faith. Discord is almost inevitable, for there cannot be a perfect union of wills and mutual accord under such circumstances. Moreover, and this is of most serious moment, there is always the possibility of the Catholic party being weaned away from or weakened in his or her belief, or of the offspring not being baptized and brought up in the true religion. Experience proves that loss of faith and religious indifferentism are often the consequences of mixed marriages. Where there is proximate danger of this the Divine law prohibits such unions, and so long as the danger remains that way even the Pope cannot allow them.

The Church may never permit Catholics to marry those of other religious professions except under the twofold condition that the Catholic party will be undisturbed in the free exercise of his or her religion, and that all the offspring shall be brought up in Catholicism. Were she to marry her children on any other basis she would be faithless to her Divine mission and to the maternal care she should manifest for them.

To insure the fulfillment of these conditions, ecclesiastical law has long exacted that before the impediments arising from differences in belief be dispensed from, guarantees be given by the non-Catholic party that all danger of perversion in his or her faith will be removed for the Catholic party, and pledges by both parties that all the children will be baptized and brought up only in the Catholic Faith. As an ordinary practice, these guarantees are to be demanded in writing. Canon Law also provides that the Catholic spouse should endeavor to convert the non-Catholic partner, and that the marriage may not be celebrated before a non-Catholic minister, but, except diocesan regulations provide otherwise, it does not impose a formal promise on these latter points.

It should be noted that the non-Catholic's guarantee that the danger of perversion for the Catholic party will be removed does not merely mean that no attempt will be made directly and positively to turn the Catholic from the Faith, but that nothing will be done towards bringing this about, even indirectly, as, for example, by inconsiderate remarks, by a general way of acting and speaking, through one's friends or parents, or through baneful books and newspapers to whose influence they will expose the Catholic.

As for the promises to educate the children Catholics, this implies not only that they will be baptized, be taught their prayers, be brought up to attend Mass, be prepared for Confession, Communion and Confirmation and, in general, learn the rudiments of religion, but that they will be so grounded in their Faith and its practices that it may be anticipated that they will continue steadfast.

Obviously these promises are of major moment. They must be honestly given and honestly observed. They cannot be a mere formality. Theologians, however, until the

recent decree of the Holy Office, were commonly agreed that provided they were demanded and made, even if the parties signed them in bad faith, the insincerity did not nullify the dispensation: its validity was safeguarded.

Because of the supreme importance attached to these guarantees, Papal decrees and the Code of Canon Law both provide that there must be a moral certainty that they will be fulfilled. While obviously not easy to have, this was generally got by estimating the characters and seriousness of the parties being married.

The force of the recent legislation is that it aims further to secure this certainty and to remove the danger of abuses that may have accompanied the making of these promises, particularly as regards the Catholic education of the children. Sometimes even when the guarantees were given in all honesty it could be reasonably foreseen that despite the good will of the contracting parties, they would be rendered nugatory because of civil laws prevailing where they resided or intended to reside. Thus some Protestant countries have legislation that children born of mixed marriages must follow the belief of their parents; if the father be a Catholic and the mother a non-Catholic all the boys would take the father's religion and the girls, the mother's.

To meet this contingency Rome calls the attention of those empowered to dispense from impediments regarding mixed marriages to their obligation in conscience never to do so unless in arriving at the moral certainty about the fulfillment of the guarantees they also have regard for the circumstances and conditions under which the couple will find themselves. They are instructed that they are not to accept guarantees the fulfillment of which can likely be impeded, especially by civil magistrates or heretical ministers, by virtue of laws providing for a different arrangement regarding the religious upbringing of children and in effect where the parties live or are later going to take up their residence.

The decree in no sense suggests the absurdity commonly reported in the American press that, if the promises are sincerely given but later violated, the marriage, valid in its inception, would subsequently be rendered null. Nor does it obligate those granting dispensations to make the promises legally enforceable, a procedure of very doubtful value in a country like ours and that might well serve as a boomerang. It does forbid them, however, if the laws, by anticipation, actually make their observance impossible. Its principal significance is that it lays stress again on the need for moral certainty that the guarantees are going to be effective by calling attention to one common situation militating against this certainty.

To emphasize its seriousness the Holy Office adds that if the dispensation be granted without these guarantees being thus secured it (the dispensation) shall be "wholly null and invalid." As a corollary, if it be necessary for the validity of a marriage, as in projected unions between Catholics and those not baptized, the marriage itself would also be null—no marriage. In matrimony, however, between Catholics and baptized non-Catholics, where the dispensation itself is not essential for validity, the marriage would be valid but gravely sinful and illicit.

Spanish Labor in Revolt

LAWRENCE A. FERNSWORTH

THE Spanish Republic, after a year of existence, finds itself seriously threatened by the elements of social unrest. It is true that its new Constitution, which no Spaniard takes seriously, and which was thrown into virtual discard since the very day of its appearance, calls Spain a "Republic of Workers." It is likewise true that the Socialists, who are numerically the strongest in the Cortes, are making the gesture, which again no Spaniard takes seriously, of trying to make the peasant a master of land and the worker a master of industry.

Most of the peasants and workers have lost any measure of confidence they may ever have had in the Government, while the rest are rapidly doing so. The anarchistic Syndicalists and the Communists are trying to capitalize this dis-confidence. In the eyes of both, the Republic is arrayed on the side of the "bourgeoisie" and has no sympathy with the "masses." Therefore, they say, its feints at solving economic and social problems are futile, for it will never do so.

In the viewpoint of the Communists, as expressed by one of their leaders whom this writer recently interviewed, the bourgeoisie sacrificed the Monarchy to preserve their own interests, and the present Government feels charged with protecting those interests, so that, despite its "left" label, it is in reality a government of the "right." The Government, it is argued, is headed for an explosion by which the "masses" must profit.

The advent of the Republic saw two hostile labor camps in Spain. One was the General Union of Workers, officially protected by the Socialist party, of which Largo Caballero, Minister of Labor, is chief. The other was the *Confederación Nacional de Trabajo*, the National Labor Confederation. This was the organization of the Syndicalists. Its center of operations was Barcelona just as the center of operations of the other was in Madrid. The battle between the two has for years been without quarter. Under the Republic, the Minister of Labor has been using all his official powers to kill off the Syndicalists and replace them by the General Union.

The Syndicalist movement is the one which the Monarchy tried vainly to crush by hiring gunmen to commit wholesale killings in the streets and by a liberal application of the *ley de fuga*. But it was deep-rooted and when the Monarchy fell it showed itself stronger than ever. It is an attempt to implant in Spain the principles of the First International on a scale not heretofore attempted elsewhere. Until a few months ago it was the only considerable extremist movement in Spain.

The purpose of the Syndicalists is that eventually the peasants shall seize the land and that the workers shall seize industry. The movement is purely economic; the revolution aimed at is an economic revolution. The Syndicalists, being anarchists, have no use for all that machinery for governing which is implied by the term *political*. Their idea is that once the peasants and the workers are in power, the former may elect to till the soil on individual or collective bases while the workers

will necessarily operate in collective groups, and everything will be fine and dandy without the intervention of the thing called law.

The term *Sindicatos Unicos* was derived from the fact that the workers were organized by trades, each of which was regarded as being a complete "cell" in itself. One "cell" did not permit the impingement of another or the intervention of a foreign element. It settled its quarrels with employers, for instance, without interference. The Syndicalists last June decided upon the new program of organizing the workers by industries rather than by trades, so that every worker in a particular trade, from the scrub woman to the skilled mechanic, should belong to the same industrial "cell." No great progress has been made in this new direction.

The Syndicalists were strongest in Barcelona and in other port cities such as Valencia, Bilbao, and San Sebastian. The Socialist General Union had its greatest strength in the interior. Last summer the Syndicalists claimed to have 400,000 members. They have been divided into two schools on the question of tactics. One group believes in revolution by direct action. The other group believes in revolution by peaceful evolution. The direct-action group has been responsible for pistolism and bombing and for the tragic general strike in Barcelona last September.

The Socialists have failed in their attempts to make inroads upon the Syndicalists. On the contrary they are in the position of being deserted by their own adherents among the workers who are gradually losing faith in the sincerity of the party's intentions. But the Syndicalists have lost ground as well.

In recent months the complexion of the labor movement has been undergoing radical changes. The Communists, who have not appeared very strong up to now, have really been working under cover with feverish activity. Recently they have come into the open with the avowed purpose of capturing the workers and of instituting the counter-revolution themselves. Their tactics have been to permit the Spanish workman to get used to revolutionary symbols, such as that of the "revolutionary junta" so susceptible to being converted into a "Soviet," and to allow the Socialists, as they put it, to cut their own throats. They believe that the workers of the Socialist camp, being ready for revolution and having nowhere else to turn, will perforce turn to them. They believe likewise that the workers of the Syndicalist camp will turn to them as soon as they see that Anarchism will get them nowhere for want of a political program. At this moment they are making prodigious efforts to capture the Syndicates en bloc.

"The End Justifies the Means"

JAMES WILLIAM FITZ PATRICK

APPARENTLY he was just another soldier of the army of the unemployed, a detachment of which had stood for hours gawping at the sixty-story office building being pushed into the air. He was much older than his fellow-gawpers but as vigorous as the youngest of them. A battered ulster covered his well-worn clothes and a once-black "iron" derby was cocked on the thick, silver-white thatch of his head. He sat on a pile of shoring planks and rested his back against another higher pile behind him with an air of complete satisfaction.

In fact, his name was Terence Clancy, the head of the Clancy Construction Company, which was putting up the skyscraper. Because it was Spring and he wanted to get away from the grind of his office he was playing truant. The friendly hand of the sun was warm on his back and as he sat on his hard bench, by tilting his head a bit, he could see everything that was doing on the job from street to sky without getting a crick in his neck.

On the lower levels plumbers, carpenters, electricians, and plasterers were swarming like bees; higher up brick and stone masons were sheathing the steel skeleton; still higher processions of laborers like single-purposed ants trundled hand barrows from rocketing lifts and dumped loads of concrete on the wide wire mesh between the beams; further towards the top little forges blazed intermittently and from their red bosoms white-hot rivets went hurtling in graceful arcs to "plunk" surely in the receiving can of the buckler-up. And against the very

skyline, like midget monkeys in a leafless forest, iron-workers romped across girders or climbed uprights or danced on straws of steel hanging from threadlike cables while riveting guns chattered like monkeys.

Resting his head on the cushion of planks "Clancy Inc" stared up into the depths of the sky and watched the soft white puffs of cloud fleece drift vagrantly across its blue brilliance. He let his thoughts drift with them. The workers in the building weren't men but insects and ants and monkeys and machines shoving the temple of the money changers up under the very feet of God Himself as if what they built would last forever. In twenty-five years the building would be obsolete, charged off as depreciated. Never mind! Tear it down and slam up another. Offices! Apartments! MOTION PICTURE CATHEDRALS!!!

At this last rowdy intrusion upon the orderly march of his reflections "Clancy Inc" laughed aloud softly and irreverently. Cathedrals, indeed! He thought of the centuries-old edifices still standing. Strong and sound they were, marvels of beauty; wonders of mellowness; acts of religion reared in pride of craftsmanship and joy of creativeness and adoring humility. There was a day when except for the Tower of Babel, the loftiest pinnacle raised by the hands of man in all the earth was the cross-tipped spire of the House of God. Now the Battlements of Mammon sneered down from their dominance of the reaches of the heavens upon the dwarfed insignificance of the Abode of the Most High. . . .

"That's progress for you!" a voice exploded in his peaceful ear. Annoyed at having his soul-satisfying aloofness destroyed "Clancy Inc" kept his eyes above.

"Is it?" he questioned indifferently. He wished, whoever it was, would go away and leave him to his thoughts.

"Yes, indeed," went on the voice emphatically. "Progress! That's the thing. The whole world is burning with it. Even the most backward nations are waking up. Look at Spain!"

Instead of doing as he was advised "Clancy Inc" inspected the destroyer of his contentment. He saw a pink and white face shining with complacency and set off by a pair of horn-rimmed spectacles. Also a blithe Spring top-coat, smartly cut tweeds, polished boots, spats, a brightly-colored cravat of regimental gaiety, a pearly soft hat of spotless perfection, a walking stick, and a pair of fresh chamois gloves. He could not make up his mind whether this model of sartorial effulgence was a retired horse jockey, a professional politician out to give the electorate a visual treat, or some new type of business agent for the hod-carriers' union.

"What about Spain?" asked "Clancy Inc."

"Naturally you would not know," patronized the voice. "The ignorance of the American worker about what his class brothers are doing in other countries is a deplorable social phenomenon. On the other hand it is my business to know what is going on in the world. I'm Doctor Pope."

"Ye mean the Spanish flu!" exclaimed Terence with studied irrelevance. "I'm told they's a lot of it around!" What kind of a doctor is this fellow, he thought, dressed up like a rainbow on a spree?

"I'm not a physician," announced Dr. Pope irritably. "I occupy the chair of Contemporaneous Happenings at Teachers College, Columbia University!" Really, he was tired of being taken for a dentist or a chiropodist whenever he mentioned his title outside of the informed world of Higher Education. Only last week during the open forum following his lecture on "The Dog Diet of the Igorrote; Its Cause and Effect," before the Newtown Branch of the National Grange, a half-deaf farmer had demanded of him a sure cure for glanders. This disreputable looking Irish laborer was evidently another moron who thought only a medical man could be a doctor.

"Contimporaneous happenings!" echoed "Clancy Inc." "Faith, between the murders and kidnappings and the loons in Washington I don't know whether we're going or coming."

"They know in Spain," the doctor informed him brusquely. "They've kicked the Jesuits out!"

"Ah!" scoffed Terence. "Sure that's no news. Man and bhoy, I can't remimber the time when they weren't being kicked out of some counthry wan day and being invited back the next. What have they done now?"

"What they've always done," snapped Dr. Pope. "Teaching and practising that the end justifies the means."

"Is that all?" snorted "Clancy Inc." "There's no harm in that!" His attention was drawn for the moment to other things. A truck loaded with beams for the last story of the building roared up to the job and a steel cable

ending in a grappling hook snaked down to hoist them aloft, a proceeding followed by every eye on the street. Terence watched anxiously the hoisting begin. It was a detail of the construction business that always filled him with uneasiness. If the cable should snap and those thousands of pounds came crashing down—!! He withdrew his gaze as the derrick arm swung inside safely.

"No harm?" Dr. Pope foamed. "It's contrary to all the standards for which Anglo-Saxon civilization stands."

"Clancy Inc" studied the pedagogue cynically. "Do ye know annything about the histhry av the United States or are ye as ignorant as most Americans?" he said quietly.

"I hope I am an educated man," retorted the doctor irritably. "I informed you I occupy the chair—"

"Which proves less than nothing or ye wouldn't be blathering about the end justifying the means," interrupted Terence rudely. "The Civil War was fought for what?"

"To prevent the Southern States from withdrawing from the Union," answered Dr. Pope.

"Which they reserved the right to do whin they wint into it," countered "Clancy Inc." The doctor sniffed unbelief. "All right, look it up and see. And the slaves were freed, without compensation, weren't they? For what? To win the war. Military necessity it was."

"Would you have the Union destroyed?" demanded the doctor heatedly.

"Oh the ind does justify the means!" sneered Terence. "And the latest war! To make the world safe for democracy, wasn't it?"

"That was just a phrase," exclaimed Dr. Pope.

"All the worse thin," retorted "Clancy Inc" sternly. "Twenty-nine million believed. And died!"

The occupant of the Chair of Contemporaneous Happenings began to revise his estimate of the man to whom he was talking. It was a well-known fact that Jesuits disguised themselves, when it suited their purpose, in all sorts of strange get-ups. Perhaps this casuist was a secret emissary of the Order! He took another look at the battered ulster and the dented "iron" hat. A Jesuit on mischief bent would dress like that. Anyway he was no fool.

"You must admit that this Jesuitical dogma of the end justifying the means is un-American," he declared, seeking the last refuge of the defeated.

"God bless us and save us!" sighed "Clancy Inc" despairingly. "That's the last straw!" He got up from his plank bench and stalked across the street. There was no use wasting any more time on a *gamaugh* like this. You could argue till kingdom come and not convince a numbskull who believed what he wanted to believe. But Dr. Pope was not to be so easily shaken off. Step for step he strode beside Terence until they walked under the canopy shielding the sidewalk. Another truck load of beams for the roof had arrived and the hoisting began.

"I said un-American and I mean un-American," insisted Dr. Pope. "You can't get around that!"

Terence halted in his tracks and the pair of them stood under a driveway gap in the canopy. Within easy casting reach a mound of brown, scratch-coat mortar stood temptingly in the highway. "Clancy Inc" seized his annoyer by the lapels of the blithe Spring top-coat.

"Listen, me man," he gritted through clenched teeth. "No more av that! Un-American is it? What about Prohibition? I know it's a law and because it is and the law must be upheld innocent min and women riding in automobiles with not a drop av drink inside thim or their car are shot and killed be law-enforcement officers. Murdher it is, but the coorts say its justifiable homicide. Isn't that the ind justifying the means?"

Before Dr. Pope could answer a roar of terror like a cataract unloosed burst from the crowd of gawpers. "Clancy Inc" took one lightning glance overhead and with a mighty shove pushed the doctor headlong into the pile of brown mortar. As a result nothing but a pair of spatted feet and a walking stick protruded. Himself, he took a leap inside the building just as the load of steel girders from the broken cable landed and scattered. One enormous beam sliced through the roof of a limousine parked across the street and the wooden sidewalk where Terence and Dr. Pope had been standing was smashed into toothpicks by two others. There was a silence like death and then the panic-stricken gawpers swept forward.

His face as white as the hair upon his head "Clancy Inc" emerged from his refuge and looked around him. It was altogether characteristic that his first inquiry should be whether anyone had been injured. He was answered by an explosion of laughter from the gawpers who as one man pointed to the figure Patrolman Schultz was fishing out of the mound of mortar. Gone was Dr. Pope's sartorial effulgence dowsed in a coating of brown "mud" and with it his professorial aplomb. Tearing off the smeared horn-rimmed spectacles and recognizing the familiar blue and brass buttons he yelped like a maniac.

"Arrest that man," he demanded through a mouthful of lime and sand, gesturing in the general direction of Terence. The policeman goggled indignantly at the order.

"Arrest him," he snarled. "G'wan you mug. If it wasn't for him you'd be a pancake by now. Scram outa here before I fan you."

"Tis all right, Schultz," soothed Terence softly. "I'll take care of him." He steered the stickily stuccoed doctor by a dripping glove to his own waiting motor car. "You're not hurt at all, man," he consoled as he opened the door and oozed the soggy figure inside. "You'll be well before you're twice married! Take the doctor home, Phelan," he said to the indignant chauffeur. "I'm sorry it had to happen," he apologized to the slowly reviving interpreter of contemporaneous happenings. "But there was nothing else to be done!"

"I have to thank you, I suppose," begrudged Dr. Pope.

"Not at all," protested Terence. "'Twas a pleasure intirely!"

"But I still say that the Jesuitical teaching that the end justifies the means is against public policy and the general good," contended the pedagogue stubbornly.

"Considhering what I've just done to you," said "Clancy Inc" slowly, "I think ye're right. Between you and me and the lampost beyant," he whispered mysteriously "the Jesuits don't teach it and never did. But between the three av us again they're the only wans I know that don't practice it ayther."

Back of Business

FOREIGN propaganda against the dollar and recent gold movements to France have focused interest anew on these questions: Can such activities endanger dollar stability? Can they force this country off the gold standard? As to France, there is little doubt but that their people are viewing with mixed feelings the way in which the United States manages its affairs, not only since yesterday but for the last four or five years. American prosperity appeared to them a rather fictitious and doubtful benefit, long before November, 1929. As to the French Government, it is equally certain that it can see no advantage in weakening Washington's position where this same Washington could inflict infinitely worse damage on France by mixing in European reparations politics. In other words, recent activities grew out of private propaganda purposes in France but were immediately stopped by stringent governmental measures.

To turn to dollar stability: the United States holds approximately \$4,400,000,000 of gold, nearly eighty per cent of the total money in circulation (\$5,600,000,000). Legal coverage is fixed at forty per cent or about \$2,240,000,000. Since total currency runs to a somewhat higher total, legal coverage would also come more nearly to \$2,500,000,000. At any rate, there are almost \$2,000,000,000 left which are *not* required for the protection of domestic currency. Last Fall, large amounts of gold were withdrawn, particularly by France; the total is estimated as in the neighborhood of \$1,000,000,000. How much gold France has left here, we do not know; conservative estimates say it is between \$500,000,000 and \$750,000,000. But whatever it is, it would not be enough to disturb the United States monetary system. If we add the Glass Bill (allowing the use of Government securities as a substitute for gold) and consider furthermore American gold holdings abroad, it becomes obvious to everyone that the dollar cannot be undermined by foreign activities.

No country suspends or abandons the gold standard for the fun of it. In fact, it is not cause but consequence and is a distinctly inflationary measure. The stability of the gold dollar is not dependent upon foreign but domestic influences. And powerful interests in this country would like to bid farewell to gold and welcome inflation, because: (1) commodity prices would rise, and we would all be able to pay our debts with fewer commodities; (2) foreign debtor nations would obtain a hearty cut in their obligations; this suits well high-finance; (3) high-tariff advocates would welcome added protection in the form of decreased purchasing power of the dollar for imported goods; (4) the export trade could better compete with British and other products abroad because the dollar would be cheaper. In Germany, they would not have to pay 4.20 marks for a dollar but perhaps 4 marks only, or 3.50, or whatever it would be.

We cannot talk here about the dangers of inflation. Suffice to say that, if the gold dollar is seriously threatened, the attack will be launched at home, not abroad.

GERHARD HIRSCHFELD.

Education

"Stagnate Since 1787"

JOHN WILTBYE

WE have more talk about education in these days than we used to have years ago about Jumbo and Barnum's circus. By practice, we have learned to discourse without limits about something which is at least as rare as a day in June. It was that fascinating genius, Henry Adams, who complained that in spite of Harvard he had never been educated, and the same complaint is made for the country at large (without, however, throwing all the burden on Harvard) by some of our most keen-eyed research men. Well may we, whose learning is both small and haphazard, wonder what the author of "Chartres and Mont St. Michel" had to complain about. The reasons cited by Adams seem insufficient for so large an indictment; indeed, it seems to me that they quash it.

But there is less room for carping, when we are informed that we Americans are not educated, even though the illiteracy rate is steadily declining. "Education and a majority of educators in America," said that stormy petrel of the schools, William McAndrew, in an after-dinner talk the other day, "have been stagnate since 1787." Dr. McAndrew sought out no paths of quietness and peace when he walked in New York, but after his removal to Chicago, his career was made up of battles without, if not of fears within. His first joust was with the Mayor, who saw in him a thinly-disguised spy from the Court of St. James. As the Mayor was about to open his campaign with the issue "Shall King George V Rule Chicago?" the joust was fierce, and Dr. McAndrew soon became an unhorsed paladin.

I am disposed to agree, for the nonce, with Dr. McAndrew. But while agreeing upon the fact, we shall probably disagree upon the reasons which underlie the fact.

Positing that education may properly be evaluated by its effects on the body politic, Dr. McAndrew is all but content to rest his case at once. We have a citizenry, he claims, which is either bored by politics, or is scandalized by politics. But instead of grasping a besom and clearing the rascals out, many of our citizens do not even take the trouble to go to the polls. We have a population so poorly versed in political economics, he continues, that when mismanagement in public office or downright dishonesty is flaunted in its face, it only yawns. Mismanagement and dishonesty are to be looked for and borne with. We should not suffer from these ills, Dr. McAndrew thinks, if American schools held to the program laid down for them in 1787, when the founders "planned the education of all the people in politics, economics and political law." Hence the work of the schools in this country, which is to "teach the youth of the country, which is the public of tomorrow, to be public minded," has been "stagnate since 1787."

At this conclusion, we hum and we haw, and put the paper by, to think. I suppose it may be true that the

"founders of 1787," which I take to mean the members of the wholly unauthorized Constitutional Convention of 1787, had no serious objection to a public-minded public. But I am quite unable to recall that "they planned the education of all the people in politics, economics, and political law." "Planning" is a teeming word; it implies thought, careful examination, and all but a course of studies and a schedule approved by the dean. I am unable to find any traces of this kind of planning, even in my most elaborate edition of Madison, or in the notes, published by Congress, of Yates, King, Pierce, Paterson, Hamilton, and McHenry.

May it not be that Dr. McAndrew is thinking, not of the Constitutional Convention, but of the Confederate Congress? On this assumption, we can find an agreement, for on July 13, 1787, that body passed an ordinance which should have guided, but did not, the education of the American youth. "Religion, morality, and knowledge," we read in Article III of the Ordinance for the Northwest Territorial Government, "being necessary to good government and the happiness of mankind, schools and means of education shall be forever encouraged."

If this is what Dr. McAndrew means when he holds that education in the United States has been stagnate since 1787, I agree, except that I should put the date some sixty years later. When they legislated for territorial schools, the members of the Confederate Congress thought of them as indispensable instruments for the training of the young in religion and morality; and this training, not a training in politics or economics, they deemed "necessary to good government." That was the education with which they were familiar, and if they knew of any other sort, which, apparently they did not, they assuredly made no provision for it. Hence I am unable to accept the theory that either they or the members of the Constitutional Convention "planned the education of all the people in politics, economics, and political law." But I am quite sure that, as far as in them lay, they planned for the education of all the people in religion and in morality.

My view is strengthened by that other great State paper, the Farewell Address. It is cheering to know that many of our boys and girls are now given some knowledge of this document, and that some of them are even required to submit evidence of fair acquaintance with its contents and purpose. After a few years, we may even hope for public speakers who when suddenly called upon to orate, will be able to differentiate with ease between the Declaration of Independence and the Constitution, and to fix, with fair accuracy, their respective dates. Writing in 1796, Washington repeats the doctrines of the Ordinance for the Northwest Territory. Religion and morality, he asserts, are the indispensable supports of good government, and he cautions us against "the supposition that morality can be maintained without religion." With the other theory, that "national morality" can prevail "in exclusion of religious principle," he had no sympathy.

Yet at the conclusion of this fundamental lesson in politics, Washington does not bid his countrymen build

churches. He simply encourages them to found and support schools. In his view, as in the view of all wise Americans, then and now, the school is and should be the ordinary agent for the training of the young in religion and morality.

Dr. McAndrew is partly correct. Education, as conceived by the founders of this Republic, has been stagnate since 1787. Or, at least, since 1850.

Sociology

In the Kentucky Coal Fields

PAUL L. BLAKELY, S.J.

WHEN that amiable painter of life in a by-gone Kentucky, James Lane Allen, paid his first visit to Pineville, in the county of Bell, nearly fifty years ago, "there was blue murder in the air." Allen had not brought the air with him; a man of letters and a stranger, he was innocent and peaceful. A few days before his arrival, there had been a murderous affray in the streets; the inhabitants took up arms, and a deadline was drawn through the town, so that all who lived on one side crossed over at peril of their lives. Allen hints that the line was the town's one permanent institution.

Allen's picture of the mountain people is not flattering; possibly it is not more accurate than that drawn by Dreiser in 1932. He betrays the hostility of the plainsman to the hillsman, and adds to it the contempt of the Blue Grass country for the mountains. Lexington was the seat of this aristocracy; Lexington with its university, its schools, its churches, with, above all, its Vere de Veres whose traditions traced back to Virginia and old England. The mountain counties, by contrast, had few of the institutions usually found in settled communities. For many years they were "the pauper counties," exempted, because of their poverty, from the payment of taxes. Collections, indeed, would have been hazardous, perhaps impossible, since jury fees were the only money in circulation; and so the exemption was dictated as much by hopelessness as by kindly feeling.

But if Allen is unsafe as an interpreter of the people, he gives an account of the wild beauty of this mountain country, and of its natural wealth in ores, coal, and timber, that is unique. The last chapters of his "Blue Grass Country of Kentucky," are that rare thing—a commercial report written by a man of letters.

Allen saw clearly that a change was coming over the country, "full of consequence to the future of the State." As the development of these natural resources progressed, the mountaineers would be forced into the Blue Grass to take up farming, perhaps, or into the towns as shopkeepers, while the wholly inert element among them would retire deeper into the mountains to live "without criticism or observation of their hereditary, squalid, unambitious, stationary life."

By its site and by its ores, coal, and timber, the Cumberland country was destined, he thought, to become an industrial center. More than 11,000 square miles were

underlain with coal of high quality, and this region, where Kentucky, Virginia, and Tennessee come together, was singularly rich in iron. As early as 1823, iron ores had been smelted, and shipped to places as remote as St. Louis and New Orleans. Labor, too, was cheap and fairly plentiful.

Pineville, at the time of Allen's visit, was but a hillside hamlet, while Middlesboro, now famous as the habitat of Brother Walter B. Smith, the scourge of all Communists, was little more than a dream of certain British capitalists. But the dream was backed by money. A few miles from the Gap, in one of the most beautiful valleys of the Cumberlands, they built what they hoped would be a replica of Middlesborough, the manufacturing city near the mouth of the Tees, in the North Riding of Yorkshire, once a shrine of the saxon princess, St. Hilda. I well remember how in the later 'eighties, all Kentucky was agog with stories of the new town rising near the Gap; a town with a theater, with hotels, with street cars, and even, it was whispered, with these here now new-fangled electricity lights, which the more orthodox in the rural districts took to be "agin' Scriptur'."

Some of the dreams dreamed by the Britons and the Kentuckians were realized, but not all. Better combinations of coal, ores, timber, and transportation were found further to the south, and Birmingham took the place that had seemed reserved for Middlesboro. But the coal, of course, remained. Mining was prosecuted with vigor, if not always with foresight, and coal became Kentucky's most profitable industry. In 1928, the value of the yield was nearly \$100,000,000, and the industry gave employment, directly and indirectly, to about 60,000 men.

Writing in the *Kentucky Magazine* for February, 1930, W. E. Davis did not overstate the case when he said that "coal alone is the real basis of the entire livelihood of all eastern Kentucky." Nothing else compared with it in importance to the entire section. "Into thousands of homes, all dependent on coal," wrote Mr. Davis, "must go from the outside world almost everything for the table, for wearing apparel, and for comfort—all paid for out of the distribution of payrolls which arise from the mining, transportation, and distribution of coal." Mr. Davis foresaw difficulties, but he did not foresee that two years later the industry would be wrecked in Kentucky.

The troubles go back to the War boom. Men were needed then to mine the coal, to transport it, to market it, and for a time all was unbroken prosperity. In some cases, miners were receiving as much as \$40 per day, but even with that tax the operators were not losing money. Tens of thousands of men, attracted by the high wages, left the farms and the lowland towns, and poured into the coal fields. Owners of abandoned and partly worked mines caught the fever and began to work their holdings.

One inevitable result by 1925 was too much coal. Another was cut-throat competition. The increasing substitution of oil, natural gas, and hydro-electric power, for coal, and of new methods of combustion which made

seven pounds of coal do the work of 700, were other developments that helped to wreck the industry. Writing from Pineville, Harry Ferguson, correspondent for the United Press, states that ninety per cent of the operators "have gone broke" trying to sell for one dollar in a flooded market, coal that costs \$1.25 to mine. Not since 1908 have prices been as low, and for at least three years no mine in Bell or Harlan counties has made a profit.

The miners, however, have been either unwilling or unable to face an adjustment. Even with the market shot to pieces, they did not understand why the old-time high wage scale should not be maintained. Soon they broke with the United Mine Workers, which had tried to bring about an agreement. It is easy enough to understand this action by ignorant men, but it is not easy to understand why the operators, as a body, declined to cooperate with the Workers, the only labor union that was trying to avert strife, economic disaster for all the parties concerned, and bloodshed. By rejecting the Workers, they flung open the gate to the National Miners Union, an association in sympathy with, and probably supported by, the Communist party.

At present, then, as for some years past, the operators market their coal at a loss. Some mines are kept open only because it is slightly cheaper to maintain them in fair condition by working them, than to close down and let them fill with water. Today, as also for some years past, the miners at work are receiving less than a living wage, and the coal country swarms with miners out of work. In the counties of Bell and Harlan, neither populous, about 10,000 men are unemployed and have been for months, and that means that from 40,000 to 50,000 people are destitute. Many are living in hovels, clad in rags, making such shift as they can with chance contributions of food. Local relief organizations are hard put to it to keep them from starving to death. In their misery, they are at the mercy of any agitator who comes to them with lying promises of prosperity, and the wonder is not that there has been violence in the coal country, but that there has been so little.

The antics and horseplay of Dreiser and his associates have brought denunciations of the citizens of these counties that are not wholly just. The county authorities, unfortunately, have matched folly with folly, and so have furnished the invaders with the only thing which they desire—notoriety. Most unfortunately, the State authorities, as far as I have been able to discover, have done nothing to help either the miners or the operators. They have been content, seemingly, to temporize, in the hope that a calamitous social and economic maladjustment, marked for some years by a trail of misery and murder, by the violation of human and of constitutional rights, and by attacks upon the principle of lawful authority, would somehow correct itself.

Two years ago, when the troubles began to attract the attention of the whole country, this Review pointed out that procrastination was a policy which could bring nothing but ruin. It is the duty of the State to act at once and to act with vigor, before a threatening situation

can get out of hand. The legislature, it is true, could not possibly have removed all the economic factors which were ruining the industry, but nobody thought that it could. It could, however, have taken steps to preserve the peace by lawful and effective means. But the legislature did nothing then, nor was any action taken by the legislature which adjourned last month. The whole miserable business drags on without profit to any, but loss to all, and with little hope for the future.

It is not true to affirm that the State can do nothing, except stand by until all the contestants have been removed by death. Plans that are practical, provided that intelligent aid and supervision are afforded by the State, can be devised. Robert L. Kinkaid, editor of the *Middlesboro Daily News* suggests one, when after writing that "the whole economic structure of this section must be reshaped before there can be industrial peace," he adds:

Many thousands of people can be supported in agricultural pursuits in this territory. Already in the last two years truck farms are being developed and, to a limited extent, poultry projects, fruit projects, sheep, cattle, and hog raising, are being sponsored.

Instead of devoting millions to unnecessary State normal schools and university colleges of education, let the State appropriate thousands for this back-to-the-land scheme, and the solution of this intensely human problem is begun. By themselves the county authorities are powerless to achieve it. Not all the miners could be so engaged, nor would this be necessary. Some can be cared for by the mines and in other forms of industry.

In the next place, the State should supplement the private charities in Bell and Harlan counties, taking over their work when the resources of these associations have been exhausted. In Pineville and in Middlesboro, I am informed, the local churches, the Red Cross, the various charities and the Quakers, have formed a central association, to feed, clothe, and when possible to provide some kind of work for, the unemployed. A relief campaign in Middlesboro brought in \$18,000. But that is a mere pittance when 10,000 are out of work, and it is admitted that the committee cannot possibly take care of all the applicants. Not until the whole coal problem is solved will the situation improve. It will grow steadily worse. Obviously, then, the State is bound to intervene in the interest of the common good. It should heed the protests of the Communists, who will find an increasingly larger capital as conditions grow worse, as little as it heeds the complaints of citizens who contend that State aid is always and necessarily a demoralizing dole.

What has come to pass in Kentucky is typical of the stupid policy which has ruled the bituminous fields for years. It is calculated that there are 500,000 miners in this industry working on an average about two days a week. Their income barely suffices to keep body and soul together. Some 300,000 more workers were engaged in transporting and marketing the coal, and of these about ninety per cent are now out of work. The industry was fearfully overmanned and wastefully administered. Probably half the number of miners and distributors would suffice.

To strike at the root of the social and economic difficulties which have turned the coal fields into a shambles, the States must call upon their sovereign powers. No one State can solve the problem. No one State can set even its own house in order. But after doing what it can, let it confer with the other States, and so our annual conference of Governors will serve a useful as well as an ornamental purpose. If necessary, the States can use their powers to enter into treaties, with the consent of Congress, to regulate the output and marketing of bituminous coal. Through their Senators and Representatives in Congress they can secure whatever Federal legislation may be necessary, to regulate the purely inter-State activities of the industry.

The States are not powerless, when they act together. But they have done nothing. As they sleep, the miners starve, and the Communist raises the red flag of discord and hatred.

With Scrip and Staff

THE individuality of the Catholic press, said Cardinal Pacelli, is determined by its Catholic viewpoint. However, there are various ways in which this viewpoint may appear. Father Adalbert Bangha, S.J., Hungary's apostle of Catholic journalism, has the theory, quoted in *Schönere Zukunft* for March 20, 1932, that the Catholic press may be divided generally speaking into three types, or three groups of countries.

First there is the (European) Continental type. This is a Catholic press in the full sense of the word. The whole field of news is covered in regular daily papers: politics, social life, business and finance, industry and economics, literature and art, court news and general events. This type is found principally in the Catholic papers of Germany, Holland, Belgium, France; "though the French papers lay more stress on the cultural than the strictly journalistic element."

The idea of the "Continental" Catholic newspaper is to supply all the wants of a newspaper reading public, so that it will be entirely unnecessary for them to subscribe to another daily paper. Most of these papers, says Father Bangha, proclaim openly and clearly their Catholic attitude. They are not content with being merely news organs; they aim to be journals of opinion as well, although they avoid falling into the class of strictly church or devotional periodicals. "Here and there you will find such Catholic papers assuming an air of worldliness or impartiality, in order not to repel readers who are prejudiced against a 'clerical' press."

THE second type of Catholic press Father Bangha—I trust with apologies to Mr. Dooley—calls the Anglo-Saxon type. It is found in Great Britain, Ireland, the United States, and in general in all English-speaking countries. It differs profoundly from the Continental European type. The Catholic daily paper dealing with politics and current events is practically unknown in this category. In this country the *Dubuque Daily Tribune* would be our sole English-language exception. "This

type consists of weekly or semi-weekly papers of pronounced religious and Catholic content. Politics, crime, economics, are not even touched upon."

Yet, says the same writer, the field of ecclesiastical news has produced a highly developed style of journalism.

From beginning to end these papers have a purely religious and ecclesiastical aim. They offer only what directly concerns Catholic affairs. But they are often amazing in the rich and many-sided way in which they serve up their material, and do so with all the skill of the best journalistic technique. It is no wonder that they reach a very wide circle of readers. One of these weeklies, in the United States, *Our Sunday Visitor*, has brought its circulation up to nearly 1,500,000. These papers have a great advantage in the fact that they can so solidly establish their readers in the line of Catholic thought and Catholic sentiment. . . . On the other hand, they are under a serious disadvantage in the fact that they leave the Catholic public uninformed as to the true bearings of political, social, and economic events and practically compel it to read colorless or even anti-religious papers: particularly to read political dailies.

However, this last sentence needs some qualification. Even our diocesan weeklies, thanks to their editors and to the editorial services of the N.C.W.C., are progressing with their comments on current events. The French Canadian Catholic press offers instances of both the first and second journalistic types.

THE third group of countries, says Father Bangha, are those which have not developed any particular type of Catholic press. Strangely enough, he remarks, these are the purely Protestant and the purely Catholic countries.

The whole, vast, entirely Catholic region of South America has not a single notable Catholic periodical in the native language! Nor are there any Catholic weeklies of the "Anglo-Saxon" type. Until the last few decades Spain and Portugal had no Catholic press worth mentioning. The two largest Catholic countries of the world: Italy and Brazil today—although from very different reasons—have practically no Catholic press. The city of Naples, with its million inhabitants, does not possess a single Catholic weekly. South of Rome . . . down to Palermo there is nothing, not even as much as in a tiny provincial town of Germany or Holland.

However accurate this statement may be with regard to Italy I do not know. Information from our readers would be welcome. But I think it is overdrawn as concerns South America. In Chile, Augustín Edwards edits *El Mercurio*, certainly an able Catholic daily. With headquarters in Santiago, *El Mercurio* appears also in Valparaíso and Antofagasta. *A Ordem*, in Brazil, is also an able and uncompromising Catholic daily.

El Pueblo, of Buenos Aires; *El Bien Público*, of Montevideo; *La Patria*, of Concepción; *La Verdad*, of Caracas; *El Correo Nacional*, of San José, Costa Rica; *La Columna*, of Maracaibo; are, as far as I know, Catholic papers. In Managua, Nicaragua (Central America), that valiant journalistic veteran, Pedro J. Cuadra, edits *El Diari Nicaragüense*, founded in 1884. *La Patria*, Peru; *El Pueblo*, Panama; *El Tiempo*, Salvador; and *La Religión*, Venezuela, are Catholic.

In its issue of February 27 the *Diario* advertises a unique motion-picture film: a "drama of mother's love," based upon the destruction by earthquake of the city of

Managua, in which the President of the Republic, Señor Moncada, appears, and delivers a brief address.

However, Father Bangha is concerned not so much with what is doing as with what needs to be done and there is an infinite need in that direction. Some time back the Pilgrim published the results of a little survey which he made on his own account of the Catholic foreign-language press of the United States. This, with a few notable exceptions, is sadly disappointing in its lack of editorial policy and comment. Some of it is taken up with personal controversies which, whatever their merit, do not bear upon the issues of either the Universal Church or the nation at large. Many of the foreign-language periodicals are victims of the questionable advertiser, or feel themselves obliged to subscribe to feature services, comic or serious, which must produce a curious confusion of mind in their younger readers. One foreign-language weekly, published for small children of the Oriental rite, has been running for months a "Life of Herbert Hoover in Pictures." At latest count its hero is taking his bride through the wilds of China.

One would like to see Catholics, of whatever origin, retain some of the cultural heritage of their ancestors. But the younger generation cannot be fed on such insipid food as these foreign-language papers generally offer them. The sooner they have a virile national American Catholic press to be weaned into, and we see that they are actually weaned, the surer the future of their Faith.

WITH the impending independence of the Philippines, the need of a vigorous Catholic press in the Islands will be doubled. There, it is the only defense against a veritable colossus of anti-Catholic journalism; and AMERICA has drawn attention before this to that menace and solicited aid for it; with gratifying response. Writes a mission Superior:

For years, the Church, priests and Sisters, have been basely slandered, without hope of redress, and at present, the campaign of slander, invective, and vilification of a press seemingly subsidized by an anti-Catholic sect, is most bitter and offensive. Without a press of our own we are helpless against these vile and scurrilous attacks, so damaging to the prestige of the Church, and harmful to the fair reputation of the Missionaries, if one considers the simple and impressionable nature of the people. A Catholic press could also be used, with untold effect, for the exposition of Catholic doctrine—now an impossibility—and for the printing of Catholic literature in the dialects.

The editorial office of AMERICA will transmit to the Philippine missionaries contributions for this purpose.

MONSIGNOR CUENCO, of Cebu, in the Philippine Islands, an alumnus of Georgetown University, publishes a Visayan-Spanish weekly, entitled *Ang Atong Kabilin* ("Our Heritage"). In its issue of January 19 he quotes from an article which appeared in the official bulletin and review of the Supreme Council of the Scottish Rite Masons in Spain, the following Masonic appraisal of the Spanish Revolution:

The Spanish Republic is our patrimony. . . . It can be said with all truth that the Spanish Republic is a perfect image, moulded by skilled hands, of the doctrines and principles of

Masonry. Never again will there appear such an example of a perfectly Masonic political revolution as the Spanish revolution. . . . We find incarnate in it *our genius*, our truly Spanish genius: that genius which inspired its great legal concepts, which created the Councils. . . . For this very reason, we are under the greatest responsibility to defend that Republic. . . . If we feel today such legitimate and intense satisfaction, we should devote a corresponding amount of care and attention to our task. The great moral inheritance which Spain has just received, is before all and above all the inheritance of our [Masonic] Institution. Let no one try to wrest it from us. Let us defend it and guard it with unshakable fidelity and incessant resolution.

Certainly a Mason may be presumed to know his own handiwork.

It was the fear of what Masonry means not only for religion, but for culture itself, that induced a group of distinguished French writers, the Corporation of Christian Publicists, to send a special greeting to the Catholics of Spain. The Corporation includes such famous academic names as Paul Bourget, René Bazin, Henry Bordeaux, Georges Goyau, Pierre de la Gorce, Louis Bertrand, Louis Madelin, Charles le Goffic, Henri Lavedan, François Mauriac, and Paul Fournier. "We remember," they wrote, "all the damage that is wrought to the country's intellectual culture by attacks against the freedom of religious Orders and against cloistered scholarship. We remember that it was Spain which had the honor to possess in the persons of the Dominican Vitoria and the Jesuit Suarez the founders of the law of nations. And so we pray that the nation's own sense of gratitude will secure full liberty of existence and full opportunity to work for the common good to her great spiritual families, to whom she owes so great a glory." THE PILGRIM.

APRIL WINDS

Wild pipes they play, these minstrels of Spring,
As they come skirling through the rainy gray,
Keening death's dirge and capering
To melodies dart and fey,
To melodies that sweep and keel
As slim gulls wheel
The windy blue above a white-capped bay.
Weird threnodies they sing, that soothe, that sting
The straitit leas and naked trees
To trembling awakening
Before the dawn of day
Weird melodies like salt sea spray,
Exultant sea mews screaming.
With swaying arms, on nimble feet,
Tripping a rhythm with quickening beat,
Through the moulder of last year's leaves,
Tossing and twirling and stamping and whirling,
Like mad-cap gypsies, like greenwood thieves,
They skip o'er the dry dead grass,
And the wakened earth laughs green as they pass
Hark, they're singing aloft in the swaying spires
Of poplar and beech and pine;
Now they're whispering low with a laugh like wine
To the curled fern in the mires.
Wherever they go,
Awing or below
The numbed sod leaps when they sing;—
They're the roguish buffoons
With their wild rigadoons,
These mad, merry minstrels of Spring.

RICHARD CONLIN.

Literature

The Nun's Anthology

FRANCIS TALBOT, S.J.

WITH emphasis would I repeat the first sentence of Father Blunt's Foreword to "Our Lady's Choir," an anthology of verse by Catholic Sisters edited by William Stanley Braithwaite who, for years, has issued the annual anthology of current magazine verse. "It is high time that public recognition be made of the fine poetry written by our Catholic Sisters." And Father Blunt, later, rightly asks: "From whom could we expect higher poetry than from those whose every breath is drawn in the rare zone of sanctity?"

Ralph Adams Cram, however, who writes the Introduction, would not seem to share fully Father Blunt's enthusiasm about the selections. Father Blunt, speaking of the editor, Mr. Braithwaite, states that "his knowledge, his taste, his acumen, are an assurance that what he seals as good poetry need have no fear of ever being considered less than excellent." But Mr. Cram would not go so far. While he regards "these gathered verses of Catholic nuns as one of these heartening testimonies to the preservation of essential things through the dark and the fog of the non-essential," he hastens to add:

This is not to say that it is all great poetry, or any of it, perhaps, of first quality. . . . Some of it is naive and childlike, some hesitant and groping, some shot through with the fire of mystical inspiration and formed in delicate artistry. There are verses here that would not be shamed by old comparisons as there are others that are as simple and inarticulate as the stammerings of a child.

It is to be regretted that Mr. Cram did not point out to Mr. Braithwaite, before publication, the poems that were childlike and as simple and inarticulate as the stammerings of a child. For then Mr. Braithwaite could easily have substituted for these so many other poems by Catholic Sisters which are mature in their art and eternal in their religious content. When there is such an abundance of really great poetry by Sisters, easily available, it is unfortunate that Mr. Cram should have felt obliged to complain about the inferiority of some of Mr. Braithwaite's choices. In view of the same fact, it is rather surprising that Mr. Braithwaite himself did not think fit, of himself, to add much more of this excellent poetry to his collection.

I hasten to add, as Mr. Cram did to his statement, that this is not to say that I do not consider any of this poetry excellent, or great, or of the first quality. Some of it is as good as any poetry being written in our day. Sister Madeleva, C.S.C., for example, has a masterliness in her technique and a fresh vigor in her thought and an abandonment of emotion that is equalled by very few contemporary poets, of any kind. Mother Janet Erskine Stuart, R.S.C.J., and Sister Eleanore, C.S.C., and Sister Mariella, O.S.B., and Sister Mary Angelita, B.V.M., and Sister M. Eulalia, and so many of the other forty-four poets, have in their own distinctive ways a strong and vibrant lyrical quality that places their poems, easily, on a par with the best poems of the best poets beyond the

cloister walls. This list of better poems could have been richly increased by selections from the work of Mother Francis d'Assisi, who previously published under a pseudonym, and that of the many other clear-voiced Sisters who prefer to conceal their religious identity under the cover of a woman's name. Perhaps Mr. Braithwaite was unaware of their religious identity, or perhaps, and it is most likely, the Sisters were unwilling to reveal themselves.

In an anthology such as this, one is prepared to find a predominance of ascetical and mystical and devotional verse. And one is not altogether disappointed. The most popular theme is that of Our Lady, and the most popular mystery is that of the Nativity. With rare delicacy of sentiment and warm love, Our Lady's devoted ladies lay their many beautiful prayers before the Madonna. Slightly less in volume are the poems about the Divine Son, especially in His human and His eucharistic life. Though many of these are finely imagined and humanly appealing, the majority seem either to falter somewhat before the immensity of the Divine thought or to be content with its more obvious superficialities. The joy and the rightness of death, the hoped-for glory of Paradise, the frailty and futility of "silken-soft pleasures" and the valuelessness of the "husks of earth," the grandeur of renunciation, the nobility of pain and suffering patiently endured and heroically sought, the heart hunger for God, these are the exalted songs most chanted by Our Lady's choir, and with utter sincerity and poignancy.

There is a noteworthy absence, however, of poems dealing even by allusion with the vows of religion; and yet, I would judge that this particular subject, since it is the most frequent occasion for jubilation, would be the most frequent theme for the religious poet. There is an absence, too, of those many possible poems that might vision the homely aspects of the Religious life. It may be that such poems, delightfully familiar and yet throbbing with true spirituality, rarely find their way into print. I cannot but think that contemporary poetry, with its tendency towards the real and the actual, would be enriched by poems of this type and that this anthology, by their inclusion, would have more perfectly mirrored the lives of the authors.

In closely examining the themes of these poems, a question loomed up larger and larger in my mind. The matter itself is not limited to this anthology, but it has an application in these selections. In private when reading the poetry submitted to this periodical, and in public, in the columns of this periodical, I have expressed surprise at the poet's fondness for nature poems of a fanciful and fantastic turn. I could never endure verse that puts a human soul into a dew drop or a sunset or a mountain peak white with snow. God's image is most assuredly in nature, and nature is assuredly beautiful enough, sometimes, to drug the senses with sweetness. The magnificence of a spectacular nature or the delicacy of a tiny bit of nature or the vestiges of God scattered lavishly through nature or the influence of nature upon a human soul are all most legitimate and most inspiring themes for the poet, religious or secular. But why, and

this is not the real question, should the poet express nature in an excess of fantastic fancy?

I do not imply that the poems in this collection are extreme. Good as many of them are, I merely ask why so many of the poems are nature poems. Is it because the Sisters write so many nature poems or is it because Mr. Braithwaite appreciated more the nature poems? The fact basic to my question is that there are as many poems written about nature, trees, flowers, birds, winds, stars, snow, seasons and the like, totally unrelated to anything spiritual, as there are about Our Lord and Our Lady counted together.

Frankly, I do not believe that Mr. Braithwaite, though he was, as Father Blunt states, "so thrilled with this unique poetry that he would not rest until he gained a world-wide audience for the virgin choir," was the proper person to evaluate properly the spiritual poetry of the nun dedicated to God in religion. I do not, for a moment, question his knowledge, his taste, or his acumen; but he has never had the opportunity to enter behind the sealed doors of God's sanctuary, to enter into that most mysterious realm of Catholic mysticism where poetry that is foolish in the eyes of a poet of the world becomes eternal wisdom. The human poetry of our nuns may well be evaluated by secular standards; but not the poetry that is of God and of the pure spirit and of the sublimest counsels of Jesus; that is written in its own language, and the language is understood only by those Catholic mystics who flourish mostly in the cloister.

Neither is this phase of the poetic inspiration of our Sisters, I fear, grasped by Mr. Cram in his Introduction. His concern would seem to be with form rather than with spirit, with supernal rather than supernatural beauty and truth. The Sisters, in his mind, preserve the classic mould, the traditional culture, the esthetic continuity, humanism, conservative religion. For such a contribution, he praises them. That means much to Mr. Cram who is a relentless enemy of the modern manifestations in all the arts. He finds no beauty in the church at Rancy, no spirituality in any of the other amazing modernist conceptions of architecture; he sees none of the old verities as they are transmuted in modern painting, sculpture, music and poetry. He wants nothing but "old beauty and old truth."

And yet, old beauty and old truth are manifestations of eternal beauty and eternal truth no more than are new beauty and new truth. Those of this century have the same liberty to express their eternal concepts of beauty and truth as had the geniuses who flourished in the Middle Ages and the Renaissance. Most assuredly they are not copyers of Leonardo, Donatello, Bach, and Shakespeare. But why must they be, if these masters cannot be superseded in their perfect form of art? Why may there not be experimenters in the arts, since they are human, new pathfinders, moderns with new visions? Catholicism can take them all under her care as the mother of the arts and can draw the spirit out of their too crass materialism. And the Sister in her cloister can sound a new note, as modern as the most modern, in her poetry, all the while remaining the most devout, the most

ecstatically spiritual, the most truly Catholic Sister in a cloister.

REVIEWS

The Truths of Eternity. By the REV. JOSEPH PERGMAJER, S.J., New York: Benziger Brothers. \$3.00.

A Retreat for Layfolk. By the REV. BEDE FROST. Milwaukee: Morehouse Company. \$1.50.

The Science of the Soul. By the REV. MARCUS DONOVAN. Milwaukee: Morehouse Company. \$1.40.

Though two of these volumes are from Anglican pens, they all evidence the new interest that has been aroused in retreats and retreat work, especially since promulgation of the Holy Father's Encyclical two years ago on promoting the more extended use of spiritual exercises. Indeed, the growing interest of the Anglican and Episcopalian churches in retreat work should spur some Catholics who have not yet come to appreciate their value to a keener appreciation of their significance. Father Pergmajer's volume was composed to aid Religious in their annual eight-day retreat. Possibly its most fascinating feature will prove not so much the meditation points as the copious "affections" that the writer has introduced throughout. The value of the book is also enhanced by a series of examens suitable for the exercitant whether in the purgative, illuminative, or unitive state. One wonders, however, just why it is stated that the meditation on Two Standards begins the "third week" of St. Ignatius' Exercises. Conferences and meditations (this time, however, chiefly for the laity making a private retreat of three days), are the content also of Father Bede Frost's little volume. While not rigidly built on the Spiritual Exercises, the author has drawn freely on St. Ignatius' famous book. His matter is pointed and unctuous, and suggestive throughout of a deep spirituality that will prove a source of inspiration and closer union with God for those for whom it was intended and who make proper use of it. An appendix of briefer points affords the retreatant an opportunity to modify the fully developed meditations. "The Science of the Soul" is a group of sermon outlines built quite closely on the Spiritual Exercises. Unlike "A Retreat for Layfolk," it is colored occasionally by the unorthodox position of its author, who is not always happy in trying to adjust Protestant and liberal doctrines and canons to genuine Catholic teaching. Despite these shortcomings, however, the sermon outlines are not without stimulation and very practical suggestions.

W. I. L.

Revaluations: Studies in Biography. By G. K. CHESTERTON, LASCELLES ABERCROMBIE, LORD DAVID CECIL, and others. New York: Oxford University Press. \$2.50.

In this book by many writers Chesterton's account is of Mary, Queen of Scots, and is unlike any of the other sections, not only because there is but one Chesterton, but because it is a verbatim transcript of an extemporary discourse; whereas all the others are reports which were read by the authors at the London City Literary Institute during the Lent of last year. Despite Mr. Chesterton's repeated disclaiming of any historical scholarship, he gives many interesting and new lights on the span of life of that romantic lady. One of the most characteristic is the statement that "Mary is perhaps the one example in all human history of a person who was killed for being in good health." The last number is such an attack on the reputation of Marshal Foch that the editor tries to apologize for it. According to the author, "Foch was troubled with an 'inferiority complex,' which apparently is explainable by the fact that he was a Catholic, born soon after the apparitions at Lourdes, and was educated by Jesuits. Training, tactics, maneuvers, which are ascribed to Foch, are shown to be antiquated and useless; and when they were successful, it was due to some accident for which Foch was not looking, or to the unexpected stupidity of the foe. The submission of the British armies to French control was caused by the fact that the Commandant of the British Staff College was Henry Wilson, who had French governesses as a child, and so easily was led to adopt-

ing Foch as a French tutor." Later he gained over the "vain and vacillating British Commander, Sir John French, by letting him know what Kitchener had proposed—in imagined privacy—and this was not the first nor the last time that Foch used such methods to strengthen his power. They leave an unpleasant taste, savouring of what the Protestant world is apt to denote by the term, 'Jesuitical'." It is hard to imagine why such an attack was permitted to go without an answer.

F. D.

Our Brothers. By BROTHER ERNEST, C.S.C. New York: Scott, Foresman and Company. \$1.40.

At a time when, in the words of so many pastors throughout the country, the miseries of depression and unemployment are drawing and driving men to the consolations and aids of religion, Brother Ernest's book, "Our Brothers," constitutes a more than appropriate appeal. For therein Brother Ernest brings to the notice of all sincere young men, not only the great "Want Ad" for "laborers" in the service of a Heavenly Master, but lays bare the needs of that Divine Employer for "workmen" in a service where the wages are out of all proportion to the work done, where employment is steady, and the results so far reaching in their benefits to the "laborer" himself and to all with whom he comes in contact. In less than 200 pages, Brother Ernest "offers a short sketch" of all the Religious Brotherhoods in the United States; points out the requirements for entering these various Brotherhoods; explains the work of each and informs the reader where application to enter each Brotherhood may be made. In the words of the author: "We cannot doubt but that God will give religious vocations. But He wants us to help Him." And reading this work, so comprehensive and enlightening, one cannot help feeling that great aid has been given in its pages, not only to the "Giver of vocations" but to the receiver as well; to those, namely, who are striving to learn and are in doubt regarding their place in life's workshop.

R. P. L.

America's Tomorrow. By C. C. FURNAS, PH.D. New York: Funk and Wagnalls. \$2.00.

Years ago Stephen Leacock wrote a book to prove that an economist could have a sense of humor. He succeeded. Dr. Furnas, professor of chemical engineering at Yale University, might have had as his object to show that all scientists have not lost their sense of proportion. His excursion into the era of the two-hour working day is most entertainingly written, gossipy and chatting rather than technical, yet imparting much information nevertheless. The picture he paints is an entrancing one. There is no shortage of anything for which the chemist cannot give us something just as good, and the day of the decentralization of cities and two-hour working days in suburban Edens is not far off. But "one thing is evident; our economic system is a long way behind our electrical engineering." And that makes us wonder if the human equation mixed in with some of the mathematical physics may not alter radically some of the conclusions. Birth control may be chemically or mechanically a closed chapter; but the next chapter may find some of our social scientists at war with our engineers.

B. W. D.

BOOKS AND AUTHORS

Catholic History.—While the promise of the title, "The Position and Prospects of the Catholic Church in English Speaking Lands" (B. Herder. \$2.00), is not adequately fulfilled for the American reader, since the Rev. George Stebbing, C.S.S.R., is primarily concerned with England and some local problems, yet the sketch of the marvelous growth of the Catholic Church in numbers, in spiritual, intellectual, and social power; the sympathetic analysis of the needs, the obstacles, and the future prospects of the Church in the English-speaking countries, are just as actual and applicable in America as in any English-speaking quarter of the globe. The chapters on statistics, showing the numerical increase of the laity, episcopacy, clergy, and religious, will prove specially valuable and informative. All major

matters of interest in connection with the life, activity, and progress of the Church are assigned to chapters which reveal the achievements of the Church in all the walks and professions of life. The work is indeed an astonishing survey of the profound influence of the Catholic Church among those who use our tongue. Its program for the future and its excellent suggestions may well inspire and give impetus to the Catholic Action Movement in English-speaking lands.

In the fifth volume of the Benedictine Historical Monographs, Dr. Sidney A. Raemers ably champions the Brownson revival by presenting "the Newman of America," Orestes A. Brownson, in his true and orthodox light to the philosophical world. The work, "America's Foremost Philosopher" (Washington, D. C.: St. Anselm's priory. \$2.00) offers a preliminary sketch of Brownson's life with special reference to his religious and philosophical wanderings and then enters upon a thorough and critical discussion and a vigorous vindication of Brownson's theory of empirical intuition. The metaphysics of Brownson is rescued from obscurity and scholastically interpreted in a clearer light. The book will prove a provocative synthesis for the Neo-scholastic and a solid contribution to the theory of knowledge.

The fortunes of that line of islands off the southeast Georgia and the northeast Florida coast are told again by Carita Doggett Corse in "The Key to the Golden Islands." Strategically positioned in the estuary of St. John's river is San Juan, the key island of the group. Today it is called Fort George, the name Oglethorpe gave it after he had taken it from Spain. Through the wars of three centuries Indians, Spaniards, French, British, and Americans fought to keep and to capture the islands. Many drawings which faithfully suggest the landscape of the region help the narrative. Catholics will be pleased to read the generous passages of admiration and of praise which the author pays to the Jesuits and Franciscans who toiled, suffered, and, in many cases died martyrs of the Faith; whose teachings, ceremonies, and discipline lifted the Indians to a high level of civilization. Had the author equipped her book with a copy of the Spanish map which Professor Bolton gives in his "Spain's Title to Georgia," her readers would see the amazing number of missions on these islands and westward to the Appalachian river, most of which were burned down, and their people slaughtered or enslaved by the British Governor of South Carolina, the monster Moore.

Moral Problems.—William S. Sadler in "Piloting Modern Youth" (Funk and Wagnalls. \$3.50), which its sub-title describes as a guide for parents, teachers and others dealing with adolescents, has in it much that will be sane and helpful for those for whom it is intended. In a readable popular way the psychology of youth is analyzed and presented. Unfortunately, the author's philosophy is not as sound and dependable as his professional knowledge, and his religious theories, as well as much that he says concerning sex problems, will be rejected by prudent and Christian parents: thus the contentions that the religious training of the young "should be utterly free from traditional dogmas," and that marriage is "a sociologic institution and must be fostered and promoted by sociologic regulations." "On the other hand," he writes, "the attitude of some of the early Christian teachers, notably the Apostle Paul, with reference to sex was in many respects unfortunate." And again, "too bad that so many young people have been made neurotic for life by the teaching that they were born in sin."

"The Common Sense of Drinking" (Little, Brown. \$2.00), by Richard R. Peabody, is worth reading for self-analysis by occasional and habitual drinkers. It will probably tell you why you drink—if you do. It will also tell you to what extent, if any, drinking holds physical or mental dangers for you. It further purports to give an effective method of cure for confirmed alcoholism. The method given should at least be very helpful. It is based on a sound knowledge of human nature, of habit formation and reformation. The book is neither for nor against the Eighteenth Amendment.

Economics.—In his "Economic Evolution in England" (Macmillan. \$2.75) Frederic Milner, M.A., gives us the first complete synthesis of economics in this country from the earliest times to the present day. It was not necessary and certainly not historical to reach back 700,000 years to find the first man in Britain and to trace economic development from that unique progenitor. Milner's history is very readable, good, clear, and unbiased; but as he quotes no sources, it is impossible to gauge the correctness of his statements.

"Industrial Relations and Administration of Policies and Programs" is one of the recent studies of industrial problems published by the National Industrial Conference Board (\$2.00). Information was carefully gathered from an extensive area of States, employers, employees, and executives. Its purpose was to survey the individual activities in industrial relations, to examine policies and the philosophy of management, in order to provide data for those interested. The book will be found very serviceable to employers, managers, and industrialists.

"The Capitalists and Colombia" (Vanguard Press. \$2.00), is one of the "Studies in American Imperialism," edited by Harry Elmer Barnes and subsidized by the American Fund for Public Service Studies. The author, J. Fred Rippy, endeavors to show that the United States is actually, though not ostensibly, committed to economic imperialism and that our Government favors the big investors as compared to the general public.

Juveniles.—"Micheleen" (Ave Maria Press. \$1.50) by the Rev. Patrick J. Carroll, C.S.C. is a leisurely moving story of the summer vacation of two Irish lads, told as only the Irish know how; touched with flashes of homely poetic diction and full of the softness of the Irish summer air at mid-summer. The book, while lacking the strict, climatic ascent and complication of the novel, possesses the deft art of simplicity that makes you feel in the end that you have seen sweet sights, visited lovely localities, and met interesting human fellow creatures. All in all, a tale of pleasant sort in which the characters are clearly drawn, if not with consummate skill. It is a sequel to the authors' former book, "Patch."

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ANIMAL WORLD, THE. James George Needham. University Society.
BEHEMOTH, THE STORY OF POWER. Eric Hodgins and F. Alexander Maqoun. \$3.50. Doubleday, Doran.
CATHOLIC STUDENT'S "AIDS" TO THE STUDY OF THE BIBLE, THE. Hugh Pope. \$2.80. Kenedy.
COMING AND EVOLUTION OF LIFE, THE. Henry E. Crampton. University Society.
COMING OF MAN, THE. George Grant MacCurdy. University Society.
CONCORDANCE TO THE POEMS OF RALPH WALDO EMERSON, A. George Shelton Hubbell. \$6.00. H. W. Wilson.
EARTH, THE. Chester A. Reeds. University Society.
ECONOMIC AND SOCIAL HISTORY OF EUROPE IN THE LATER MIDDLE AGES: 1300-1530. AN. James Westfall Thompson. \$5.00. Century.
EX LIBRIS CARISSIMIS. Christopher Morley. \$2.00. University of Pennsylvania Press.
FOSSILS. Richard Swann Lull. University Society.
GINGERTOWN. Claude McKay. \$2.50. Harper.
GOETHE, A SYMPOSIUM. Edited by Dagobert D. Runes. \$1.50. Roerich Museum Press.
HEREDITY AND VARIATION. L. C. Dunn. University Society.
HOUDINI'S MAGIC. Walter B. Gibson. \$3.00. Harcourt, Brace.
HOW TO UNDERSTAND CHEMISTRY. A. Frederick Collins. \$2.00. Appleton.
KINDRED. Abbie Findlay Potts. \$1.50. Macmillan.
LATIN AMERICAN PROBLEMS. Thomas F. Lee. \$2.50. Brewer, Warren and Putnam.
LIMITS AND RENEWALS. Rudyard Kipling. \$2.50. Doubleday, Doran.
MEMOIRS OF BENVENUTO CELLINI, THE. Translated by R. H. H. Cust. \$3.50. Duffield and Green.
MOODS AND TRUTHS. Fulton J. Sheen. \$2.00. Century.
NEW POEMS. Edwin Markham. \$2.00. Doubleday, Doran.
PEANUT, THE BIG LITTLE MAN. Gerald Kelly, S.J. 5c. Queen's Work.
PLANT WORLD, THE. C. Stuart Gager. University Society.
POEMS. Padraic Colum. \$2.00. Macmillan.
PREPARATION FOR FIRST COMMUNION. William J. Smith, S.J. Queen's Work.
RACE, CLASS, AND PARTY. Paul Lewinson. \$3.75. Oxford University Press.
RULING PASSION, THE. Daniel A. Lord, S.J. 10c. Queen's Work.
SEEING OURSELVES THROUGH RUSSIA. Edited by Henry T. Hodgkin. \$1.25. Long and Smith.
SNATCH RACKET, THE. Edward Dean Sullivan. \$2.00. Vanguard.
SOUL OF AMERICA, THE. Arthur Hobson Quinn. \$3.00. University of Pennsylvania Press.
STARS AND PLANETS. Donald H. Menzel. University Society.
STATISTICAL ANALYSIS OF AMERICAN DIVORCE. Alfred Cahen. \$2.25. Columbia University Press.
THREE LOVES. A. J. Cronin. \$2.50. Little, Brown.
VALE OF MAENALUS, THE. Alice Buchan. \$2.00. Appleton.

Mystery at Friar's Pardon—Blood Money—The Proud House—The Flame of Devotion—Murder in the Zoo.

All detective stories are good; but some are better. Philip MacDonald's "Mystery at Friar's Pardon" (Crime Club. \$2.00) is just a detective story. It has a mystery, all right: a prominent woman novelist is found murdered by drowning, in a locked room, in which there is no water. But any reader who cannot solve the mystery quite a considerable number of pages before the author solves it for him should go to the foot of the class: I mean, any reader who has previously read more than ten modern detective stories. The plot might go big with absolute beginners. Yet even then, it is too thin a plot to support the weight of padding used to fill out to novel size what is in reality only a nice plot for a short story. Further, the delineation of characters may make some readers grit their teeth; it is all done too much according to formula; it is not convincing. These strictures the reviewer must utter to appease his literary conscience. With that off his mind, he can admit that it is a good yarn, told in readable English.

"Blood Money" (Sears. \$2.00) by John Goodwin, deserves to have a better title. It has plenty of plot, very intelligently unfolded. The story steps right out into action, as a story should, and it keeps moving all the time; it is one of the better detective stories. The most important detective in it is quite skilfully concealed: an old trick, but well done. The mystery severely stays mystery until almost the closing pages. Yet the suspense is not forced; the telling of the story is most plausible. In addition to being a clever, a well-written piece of entertainment, "Blood Money" can be recommended to classes in fiction as a good model, both of construction and of the use of one of the characters as narrator of the story. Also, all the women characters have a real place in the plot; which is more than can be said for an appallingly large number of women characters dragged into detective stories.

"The Proud House" (Harper. \$2.00) is a novel which might properly make its author, Annette Esty, a proud author. In its handling it is a little reminiscent of Willa Cather, a little of Sigrid Undset. It has the directness, the sureness of touch, the grave sense of irony which distinguish the work of these other women novelists; but it has also something which they rather lack, an underlying humor, kindly and compassionate. The story centers around a Polish woman, settled with her children and grandchildren in a Vermont valley. It catches the life of these people in an alien land vividly, with admirable simplicity of language, with a clear objectivity which is never cold or hard. The thing is done with striking economy of effort, with that apparent ease which comes from accurate study of character and incident and from the literary deftness to select the suggestive elements of character and incident. This sort of writing gives the impression of reality, and merits the name of realism as much by its skill in restraint as by its intimate and convincing observation of detail. "The Proud House" is an achievement far above the ordinary run of fiction.

"The Flame of Devotion" (Doubleday, Doran. \$2.00) by Harriet T. Comstock, is just one more modern novel, which neither raises nor lowers the general level. For readers who have nothing else to do and who do not want to do absolutely nothing, it will serve a purpose. It is the rather prosaic love story of an adopted daughter of an elderly spinster. Misunderstanding and misunderstood, she breaks from her gilded cage and proves her real worth by sharing her husband's lot in a western mining camp. With new-found wealth comes worry over her husband's cooling love. In spite of the warping effects of her early education and the gilded corruption of the society in which she moves, she is a clean and, on the whole, likeable character.

A professor is found dead in the university's animal laboratory, and the solution of the mystery makes interesting reading, "Murder in the Zoo" (Appleton. \$2.00) by Babette Hughes. Catholic readers will be amused at the author's view: she draws a heroine who is a Catholic and "who goes to Mass and all that, but it's not her fault, and in every other way she's all right." There's a priest, too, who chats a bit freely about his penitents.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Perfectionism or Laziness?

To the Editor of AMERICA:

Trying to determine the reason for the small percentage of Catholic literature is useless if we start off with the negative norm that Catholics aren't lazy. At least in the field of literary research, the reason why Catholics have not taken their proper place is because of pure, unadulterated laziness hiding behind the pretension of too much classwork. This is especially true of Religious who excuse themselves from productive scholarship with the plea that they have their religious exercises to fulfil, forgetting entirely that lay professors have family and social duties besides their academic work. If giving retreats and missions interferes with Catholic scholarship, the scholars should be relieved of the burden and separate men should be appointed for such work.

Added to this laziness is the Catholic fear of specialization, which is ready to stamp as "one track" any mind that knows more than two things about a subject. The result is that instead of scholars we have men disguising "temperamental indolence and an aversion to accuracy" as a love of literature. Catholics have not yet realized that the real inheritors of the Middle Ages are the Protestants who are editing and investigating the works of medieval literature, while Catholic teachers are giving superficial courses in the short story or modern poetry.

Until Catholics, especially American Catholics, cease to be purveyors of knowledge and become productive, we can have no Catholic scholarship. The main obstacle to this is laziness. Then comes lack of training.

Plaistow, N. H.

C. F. CAWLEY.

Not Profits But Usury

To the Editor of AMERICA:

The main thesis of Michael O'Shaughnessy seems to be accepted by the editor of AMERICA as to the cause of the depression: "(1) that too much capital went into production, and (2) that the wages for money were too high and those for labor too low."

Well, of course if the wages for money are too high those for labor must be too low. The wages of each come out of the current product.

Too much capital cannot go into production. We cannot have a return of prosperity until still more capital goes into production. Until we have a still further increase in manufacturing plants there must be unemployment. How otherwise are our building mechanics to secure employment? Excessive home building would greatly increase the number of empty apartments, apart from the fact that until there is an increase in capital equipment the people cannot secure the money to build homes.

Until there is an increase in manufacturing plants how can our capitalists secure any capitalistic profit—that is, an increase in their net worth? If the workers could produce without the aid of plant and machinery, there would not be any capitalistic wealth, and there cannot be any capitalistic profit unless the instruments of production are increased.

It is not excessive business earnings (commonly termed profits) that have brought about the depression. Business earnings can never develop into an unused surplus. When money is made in business activities, that money is continuously invested in industry. Even under present conditions many industries are increasing their plant because it is warranted by their earnings.

The *Commonweal* has recently given considerable space to the question of "Usury the New Issue," and in the opinion of this writer it is the only issue; and while this may be a "pet cause," it is the basis of everything that he has written during more than fifteen years. It is only interest that can bring about an unused

surplus. The present surplus has been brought about by a six-per-cent gross interest on the present amount of capital. A three-per-cent rate of gross interest would support and keep employed double the present amount of capital (even with the present population) before there could be a similar condition of general unemployment.

The writer heard Mr. O'Shaughnessy's address at New Bedford and was amazed that his presentation of the present problem was acceptable to Catholics. He did not advocate a lowering of the rate of true interest but the guaranteeing of a fixed rate of interest. His recommendation for this program was that it represented "intelligent self-interest"—the polite name for the greed that he condemns. And his third point was his criticism of tariff barriers throughout the world, perhaps not aware of the fact that Pope Pius XI specifically condemned the Manchester School of economics which was founded on the policy of free trade.

Providence.

M. P. CONNERY.

St. Thomas on Poetry

To the Editor of AMERICA:

The accounts of the Catholic Poetry Society recently appearing in AMERICA and the *Commonweal* were delightfully interesting. I was particularly intrigued by the words of the "earnest Catholic mainly interested in promoting the social and economic principles of the 'Quadragesimo Anno,'" who in reference to the Poetry Society was quoted as saying: "By Jingo, it seems to me you are proposing to fiddle while the whole world is burning."

I do not believe that the "earnest Catholic" was at all serious. His words have a whimsical note. Understanding the connotations of the great labor Encyclicals, he must be ardent for a cultural as well as a living wage. And what is culture but the power to appreciate beauty wherever found?

However I was reading Saint Thomas this morning according to my wont, and ran across a passage which seems to have some pertinency to our subject and which I beg leave to quote. It occurs in the first part of the *Summa*, in Question 1, Article 9. "To use various comparisons and images is the method of poetry, which is the lowest of all the disciplines."

Heaven help the Angelical Doctor when the poets read this citation!

New York.

EDWARD WILEY GORMAN.

"Medical Morons"

To the Editor of AMERICA:

Reference is made to your editorial in a recent issue on "Federal Misappropriations" and to the statement there "on the ability of any bureau in Washington to think up more ways of spending money in one minute than the average family of five could plot out in a whole year."

I believe it is not a matter of general public knowledge that the thousands of veterans who apply for examination for some physical ailment at the Veterans Bureau at Washington are required to submit to "doctors" who never practised a day in their lives. Most of them hold M. D. degrees, it is true, but are in the nature of internes practising on the poor veteran who has no money to pay for medical services.

My experience with many of these cases in the last two years leads me to believe that there are medical morons clothed with power in this governmental department to diagnose ailments of veterans. Recently a man in the last stages of tuberculosis had his case diagnosed as kidney trouble. A reputable physician on the outside finds he has no kidney trouble.

Some forty years ago the community was shocked by the revelation that human skins of paupers at the Tewksbury (Mass.) almshouse were being tanned and bodies sold to medical schools.

The analogy between the conditions then and the condition now may be remote, but a condition of malpractice at the expense of veterans in this modern age ought not to be tolerated. Here is a fertile field for Congressional investigation.

Washington.

WILLIAM COGGER.